

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

SEPTEMBER, 1876.

HISTORY OF THE CHURCH IN VERMONT.

From Bishop Bissell's Address to his Convention in June, 1867.

IN this year of the Centennial commemoration of our independent existence as a Nation, the thoughts of all classes are turned backward to the consideration of the past, and the comparison of our present state with the weakness of our earlier condition.

It is quite natural, then, that the members of the Church in this land and in this Diocese, should feel something of the same impulse, should be led to review the course of our history, and the dealings of God with us. It is in accordance with the teaching of His Word, and the dictates of true wisdom, that we should thus look back this more than twice "forty years" that the LORD has been leading us; for though we are still among the smaller religious bodies in the State, yet there is much of encouragement and instruction to be found in the survey of our past history.

There were many settlements in the State before the Revolution; and among those early settlers were quite a number of Churchmen, especially from Connecticut, attracted by the provision which it was supposed the royal governors of New Hampshire had made for the support of the Church, in the grant of the glebes, and of lots to the Society for the Propagation of the Gospel in Foreign Parts. There is evidence that two of our parishes—those of Arlington and Manchester, and perhaps a third, which has no existence now—had some sort of organization before the Revolution. There were besides groups of Churchmen in several of the towns. This may be inferred from the fact that as early as 1770, three Missionaries of the Society for the Propagation of the Gospel in Foreign Parts, stationed in Connecticut, had made excursions which embraced portions of Vermont, to minister to these sheep in the wilderness, preaching and baptizing. Arlington, Sunderland Manchester, Thetford and Windsor, are mentioned as receiving such services.

Then came the war of the Revolution, which here, as elsewhere, had its disastrous influence upon the Church. Known as part of the Church of England, her Clergy and members were odious in the popular estima-

tion, as associated with the hated power which made war upon our people, as they believed, to destroy their rights. Many of the Clergy and laymen of the other States remained steadfast in their devotion to the mother country. These were especially objects of detestation, and often exposed to abuse and violence.

It was doubtless a difficult thing for people engaged in that great conflict, to do justice to the characters and motives of those who were opposed to them. We, their descendants, have been taught in our great trial to look upon another side of the matter, and we can readily believe that one might be a very good man and patriotic citizen who remained loyal to the government under which he was born, and to which his oath of allegiance had been given. The Church in Vermont seems to have suffered much less from the depressing influences of the war, than was the case in other parts of the country, and very readily to have recovered from it.

The first eighteen years of the century witnessed the promising beginning of the Church in this Diocese. She had, as it was supposed, quite considerable endowments in the grants of lands, and had become respectable in numbers.

But much of this promise was disappointed. The legislature of the State confiscated the lands granted for glebes and for the Society for the Propagation of the Gospel in Foreign Parts. The Clergy, ill supported, were attracted to other fields, more inviting. The parishes, left without ministrations, were rapidly declining, some losing even their nominal existence. The next Convention, that of 1795, was attended by only one Clergyman, and delegates from six parishes; and in that of the following year, only five parishes were represented. This time, until the year 1811, was the season of hardest trial in the history of this Church. Still she was not left without tokens of Divine regard.

Two men were raised up for her help, both of heroic mould, yet quite unlike, the Rev. Bethuel Chittenden, and the Rev. Abraham Bronson. To the Missionary zeal and enterprise of the former it is doubtless owing, under God, that more of the parishes did not become extinct. His laborious journeys to all parts of the State where he could find a band of Churchmen, and his zealous ministrations, kept faith and hope alive in many a soul that would utterly have fainted but for them. The noble pioneer of a band of faithful workers who have followed in his steps, may his memory ever be kept in honor amongst us.

To Abraham Bronson, the Church in Vermont owes a lasting obligation, not only that for more than twenty years he kept two of the most prominent parishes in a flourishing condition, notwithstanding the difficulties of that time, but that to his good sense, his persistence, and indefatigable labor, the final recovery of part of our chartered endowment in the grants to the Society for the Propagation of the Gospel in Foreign

Parts, is due. With the aid of Chipman, and other wise and zealous helpers, the contest with the State was successfully ended.

With the year 1811, a new era for the Church in Vermont began. The *Eastern Diocese*, embracing the Church in Massachusetts, Rhode Island, New Hampshire and Vermont, was formed, and BISHOP GRISWOLD consecrated as its Bishop. Up to this time there had been no Episcopal acts in Vermont. Parishes had been in existence forty years in which there had been no Confirmations. A Diocese had stood for more than twenty years without oversight, in which there had been no ordination.

With the coming of that meek Apostle of New England, there was a strong influx of new life. Then for the first time the ordinances of our religion, as this Church has received them, were ministered among us. Very great was the effect of the Bishop's visits, made usually but once in two years. There was something especially attractive in his preaching and his intercourse. Never had the good news of the everlasting Gospel seemed more inviting than as its message fell from the good Bishop's lips. His Episcopate was the era of *revival and growth*. Parishes which had little more than a name were soon restored to strength, and many new ones were begun.

Candidates for Holy Orders were found; Clergy were ordained. Many times very large classes were confirmed at these visitations, reaching numbers which have never been equalled since—thirty-five, forty-six, fifty-two, and even in one case fifty-six.

The growth of the Church in Vermont under Bishop Griswold's administration may be judged by a comparison of two points. The Convention which he first attended, in Wells, in 1811, was composed of two Clergymen and seven representatives of parishes. Twenty-one years after, a Convention of thirteen Clergymen and representatives from eighteen parishes elected his successor. Then, as he states in his last report, in the early part of that period there were no church buildings, properly such, in the Diocese. At its close, there were twelve churches already consecrated to the worship of Almighty God; and several new ones in process of erection. Bishop Griswold reports nine hundred and thirty-one communicants, when he took leave of this Diocese.

Thus had passed something more than half the century. In that time much had been accomplished in the face of great difficulty. The long legal contests had been completed, which gave back to the Church one part of her endowment, which has been of so great assistance in helping to sustain the Episcopate, in aiding and sometimes preserving from utter failure many of the weaker parishes. Several quite strong congregations had been gathered and new beginnings made. A Diocese had grown up of such importance as to need the entire services of its own Bishop.

We have next the period of Bishop Hopkins' Episcopate. He was consecrated in October, 1832, and died January, 1868. Over thirty-five

years, considerably more than one-third of the century, was filled by his faithful and laborious administration of the Church in Vermont. There are still many amongst us who recollect him well, and many more hold his memory in reverence and very great affection. A man of wonderful endowments in many directions, of varied and widely extended learning, and great industry, as his works on so many subjects showed, of singular eloquence and blameless Christian life, he seemed to be in most ways admirably qualified for his work. Yet the Church in the Diocese did not increase at all in proportion to her increased advantages. We have come again upon one of the periods of difficulty and depression, in which it speaks well for the fidelity of the Bishop and Clergy that any progress in advance was made.

One of the causes of the discouragement was the failure of the first Episcopal Institute, involving as it did to the Bishop the loss of all his property, and great financial embarrassment. He had hoped that the institution would be an effectual assistance to the Church in Vermont, in the education of its youth, and the preparation of candidates for Holy Orders. His hopes had been stimulated by the prosperity of the school for the first five or six years, which led to very extended enlargement of the buildings at great expense. The failure when it came was only the more complete and crushing.

How deeply he felt it, his own words, addressed to the Convention in 1841, showed : "In the vain effort to effect for the Diocese what I thought the interest of the Church required, my own fortunes have been wrecked, my plans rendered abortive, my hopes crushed, and the lesson of patient submission, which, by the blessing of God, I have learned, I trust, *by heart*, has left me without any spirit of enterprise to call on you for the feeling of sympathy or the order of exertion." And again, to the Convention of 1854, reviewing his depression, he says : "So deep was my own gloom and discouragement, that I had no hope remaining of any future usefulness in the Diocese, and seriously meditated on the propriety of resigning my post and retiring to some distant field, where I might finish my unprofitable course as an humble Presbyterian, without ever exercising the functions of a Bishop again."

It was characteristic of the man, of the strength of his convictions, and his resolute perseverance in carrying them out, that only fourteen years after this depression he proposed to the Convention the plan of establishing a second Episcopal Institute, which plan, with infinite labor, he carried through, obtaining over *forty thousand dollars* in subscriptions for the property, buildings and endowment, the larger part of which came from Vermont. The failure which had depressed her chief Pastor had also its influence upon his work.

Then for much the larger portion of his Episcopate, the poverty of the Diocese had compelled him to hold the Rectorship of a large parish,

which he must supply in order to support his family. Thus his visitations could be annual only and very hurriedly made.

But there was another cause which was still more operative in checking the growth of the Church in this State, and which began to be felt very strongly about the time of his consecration. The extended settlement of the West, and the knowledge thus gained of the fertile lands in that region, had already begun to draw off the population from New England. From this cause Vermont, as well as other States, has suffered greatly, and the Church has suffered with the State. Her increase has been much hindered. The operation of this cause is plainly seen by comparing the numbers confirmed with the increase of communicants during the same time.

Thus, in the first ten years after his consecration, Bishop Hopkins had confirmed 1,455, but the increase of communicants was only 416, about 28 per cent. In the second decade, in which 1,029 were confirmed, the increase was 365, a little more than 35 per cent. In the third ten years 1,389 were confirmed, with an increase of only 222, nearly 16 per cent. And in the last six years 824 were confirmed, with an increase of 647, over 78 per cent. In the whole period of his Jurisdiction there were 4,692 confirmed, with an increase of only 1,430, less than 31 per cent; that is to say, that of each hundred confirmed only 31 were added to the number of communicants, and 69 lost to the Church in Vermont, so far as its increase is concerned. The death rate is not more than 2 per cent, leaving 67 per cent as the loss, mostly by emigration.

But though the growth of the Church was slow in the period under review, it was sound and healthy. There was a better understanding of the principles of the Church, a higher appreciation of the advantages which she offers us, of living in the kingdom which CHRIST founded, blessed with the very means of grace which He has there preserved for us. A great improvement, largely due to the wise and faithful teaching and influence of the first Bishop of Vermont.

There remains for our consideration only the eight years of your second Bishop's administration. There have been confirmed since my consecration, 2,041 persons; 1,788 were confirmed in the first seven years, while the increase of communicants reported was 485; only a little more than 27 per cent.

These figures show that the causes which were retarding the growth of the Church are still active. The emigration to the West may be somewhat less than in former years, but the great cities, with their facilities for business now, by the means of communication brought so near us, have become a drain upon our people, taking away many of our most enterprising members.

The review of the course of the Church in Vermont shows much the same features as its history in other regions and other ages—lights and

shadows, alternating ; times of success and times of difficulty and trial, and it ought certainly to encourage us to more zealous efforts to extend its bounds. Indeed, as we look back upon this century of our story, the real cause of surprise is, not that our advance has been slow, but that there has been, under the circumstances, any progress at all ; that when there have been so many obstacles in the way, our progress has been so constant and unvarying.

Through most of the time the great body of the people of the State have looked upon the Church with extreme disfavor. The prejudices against her, the result of education, have been strong and active. Everything that could help her advancement they have, so far as they could, resisted and opposed. But the opposition has not been able to stop her forward movement. Ever from the time when her organization was completed, her course has been unfalteringly onward.

Parishes that once had a name among us, have indeed failed and dropped out of our roll, through the death or removal of some zealous members, leaving the little band that remained too weak or *too unfaithful to maintain their services*. A melancholy list of such failures may be gathered from our annals. But new congregations have meanwhile been gathered, which have more than made good the loss so sustained.

And never has the testimony of the Church to evangelic truth and apostolic order been at any time without manifest fruit among us. Many have embraced her system after a careful and candid examination of her claims. A love of her settled order, and admiration of her solemn and beautiful Services, have brought many more to seek and find a home within her courts. A large proportion of her Clergy and prominent laity have been of these classes ; and it is believed upon good evidence that of the numbers confirmed from year to year, by far the great majority are not of the natural but of these adopted children of the Church, those who have come to her from choice, in spite of the prejudices of their education.

Very plain tokens of the blessing of our LORD and MASTER have been on the work of those who have gone before us, on the work into which we have entered. Even that cause which has most of all retarded our growth, which has so often taken away from us our most acceptable Clergy, and the most active and zealous of our laity, and many times has left the feeble remainder of a parish quiet disheartened, that emigration from our Diocese we cannot call an unmixed evil. It has weakened us, indeed, but it has strengthened the Church in other Dioceses. It has greatly helped the growth of the Church in the newly settled States, where its salutary teaching is so very needful, in communities which are sure to have soon so great influence in the nation. We cannot rejoice where we are made weak. But we should rejoice that those new Dioceses are made strong.

Many who have gone out from us, are doing far more for the Church than they would have done remaining with us. We should find some comfort in thinking how much in this way our parishes have done for the Missions of the West. We have sent some gifts of money for these Missions. But we have given what is far more precious than gold, dear fellow-laborers who stood by our sides, and were bearing with us the toil and burden of the vineyard. We may with good reasons be thankful that He Whose providence led them to another portion of the field, has abundantly blessed their efforts; that there are Churches and congregations existing to-day in that Western region, which are, humanly speaking, the fruits of zeal and devotion kindled in the services which was shared with us.

Then we have done other service to the West besides furnishing well-trained members of our parishes. Wherever our Service is maintained, there are many, especially of the young, who occasionally attend it, and are drawn towards it; would be constant worshippers with us if they were not held back by the prejudices and strong sectarian feelings of relatives and friends. These, when removing to that new land, and freed from that hindrance, have very naturally sought out the Church congregations in their neighborhood, and added much to their members and strength. No however large contributions in money could equal the value of the help which has been drawn from our parishes to the Missions of the West.

We must try to be large-hearted as our religion teaches us, and rejoice in that which benefits the whole body of the Church. And we should think of our loss in this matter only as a summons to us who remain to increase our zeal and labors to make good the places of those who have removed.

The most striking conclusion to be drawn from this survey of our experience as a Church, is the value and necessity of Missionary work amongst us. The Church in Vermont may be said to be simply the result of such work. It was planted here as an exotic; a thing quite foreign to the tastes and feelings of a population originally Puritan. The seed from which it sprung was of Missionary origin. The few Churchmen who settled in our towns and began our parishes, learned their faith and attachment to our communion from the Missionaries of the "Society for the Propagation of the Gospel in Foreign Parts," in Connecticut and Massachusetts. The first ministrations of the Word and Sacraments were from the employees of the same venerable society.

In the dark days that followed the first partial organization of the diocese, the feeble parishes were preserved from utter extinction by the Missionary work of Chittenden; work which, after he had entered into rest, was taken up and carried still farther by one like-minded, the Rev. Dr. Joel Clapp, who, undeterred by the severity of weather, or the length

of way, ministered at Bellows Falls in the south-east, at Shelburne on the Lake, and Berkshire and Montgomery on the Canada line, and at many an intervening station.

Missionary work here was for many years only the spontaneous efforts of zealous Clergy. In 1841 the Convention, by resolution, recommended that systematic contributions be made for that purpose, and appointed a Missionary Committee to have charge of the application of the funds so raised. In 1852 the Missionary Convocation of the Diocese was formed, for "mutual counsel and encouragement of the Clergy, and to excite and extend a Missionary spirit throughout the Diocese."

The systematic effort thus begun has given much more efficiency to the work. Not only have feeble parishes been aided and kept alive, but new and vigorous ones have arisen through the help so extended. Our Diocese is thus the result of Missionary effort, and the cause of Missions here in Vermont should have a very high place in our esteem, and very cordial and liberal support in our contributions.

LETTER FROM THE REV. DR. DOUGLAS.

DRY GROVE, MISS., *June 30, 1876.*

REV. AND DEAR SIR: The attendance upon our Services and the interest manifested in them have been greater of late than at any time since the first establishment of our Mission, eight years ago. As during this time we have often been impelled to appeal to the Church at large for assistance in our work, nor ever in vain, it must be of some interest to our friends to hear something of the results at this time.

During these eight years we have built a parish church, parsonage and school building, all plain, but of substantial workmanship and good proportions. We have also two cottages built, plantation style, and are renting three others from neighbors, for the use of our theological students. The success of our colored parish school led to the county's erecting a building for its accomodation, which we are permitted to use on Sunday for our colored Sunday-school and other Services for that people.

Of the young men who, during this period, have been connected with this congregation, *five* are now in Holy Orders. Two of these received their entire theological training here. We have now twelve postulants, for whose daily bread we must provide. For a small portion of this we have the promises of friends, but for more than three-fourths of the necessary expenses of our work must we depend upon the offerings of those into whose hearts the HOLY SPIRIT inspires the willingness to respond to our appeals. This has not failed us hitherto. Though we have had many a trying hour, yet our work of faith has gone on. This has only been possible with the most rigid economy in all expenditures, and at the

sacrifice of some efficiency in work. We have suffered greatly from want of room, furniture and proper text-books. Our earnest daily prayer is that God will raise us some friend who can afford to place us beyond present want in these matters.

The Services held for our colored people are in a more satisfactory condition. We have succeeded in teaching them all the chants, so that they sing them with great spirit without the organ. We have two congregations, ten miles apart, who can do this. I think there are very few white congregations who can go through with the Service, singing all that is to be sung, without the aid of books or accompaniment. And the singing is so hearty it fairly lifts you heavenward as you hear it. The favorite hymns are, "From Greenland's icy mountains," and "Sun of my soul Thou SAVIOUR dear."

With our other wants we need a church and an organ for each of these congregations. Is the heart of the Church large enough for this? I am sure there are many purses that are. It would take so little, and make so many happy. So to our prayers for "daily bread," I must add two churches and organs. When will the Church in this land arise and seize its golden opportunities?

In all this work the Rector is zealously aided, as hitherto, by the ladies of his congregation and the elder students of the Training School. The Rev. Wm. P. Browne, a recent graduate of the school, has been assigned by our Bishop, during his diaconate, to this field. He is doing noble work.

REPORT OF THE WARDEN OF THE BISHOP GREEN TRAINING SCHOOL, OF DRY GROVE, MISS., TO THE DIOCESAN COUNCIL OF MISSISSIPPI, MAY, 1876.

The Warden of the Bishop Green Associate Mission and Training School, respectfully reports :

During the past year there have been in attendance fourteen candidates and postulants, including the three orphans of the Clergy, of whom but one can as yet be considered as properly a postulant. Of these, one has left to pursue a more extended course elsewhere, one has been called away by the dangerous illness of his mother, and one has been admitted to Deacon's Orders ; leaving the present number eleven.

The whole amount of contributions from all sources received for this work, since last Council, has been *two thousand six hundred and twenty-six dollars and seventy-five cents*. Of this, there has been expended in repairs, fences, insurance on buildings, and stock on hand, *two hundred and fifty dollars*. The number of months of board and tuition actually furnished has been one hundred and thirty-two. Dividing the amount of funds received by this, gives the average expense, *eighteen dollars* per month. When comparing this with expenses at other institutions, it must be borne in mind that this does not represent the cost of food, fuel,

lights, washing and tuition, alone, but that some of these young men know no other home, and that this, in their case, covers all outlay for clothing, text-books and pocket money.

Such a result has been accomplished only by the severest economy and the carrying out of our Manual Labor System. The Warden regards these features essential to his plans, and the gathered experience of the past confirms him in his convictions. Were some generous Churchman to bestow upon us such an endowment as might relieve our pressing necessities, the Warden could not consent to relax these regulations. As we are now using four rented buildings besides our own, we have ample use for money in providing fuller means of instruction and in much needed additional buildings, without in any way giving up our discipline in habits of economy, industry and frugality. Our highest aim is to form character. Whilst we strive in all things to give solid instruction and to develop habits essential to the Christian gentleman, we heartily deprecate the sending forth into the Ministry at the present time men reared in habits of literary luxury or habituated to elegancies of living incompatible with the ordinary incomes of our Clergy.

To accomplish the ends we have in view requires more than human strength and human wisdom. Hence my heart devoutly recognizes the hand of God as working for us. There have been hours when our overladen ship, tossed amid the billows, has made the human arm at the helm feel painfully its weakness. It has cost no little struggle to keep steadily on our course and abide strictly by our principles. When our necessities have been most pressing, it has cost some self-denial to avoid debt. Yet, thanks be to God, this has been done. Our principles have vindicated their own value, and to-day we have a band of students pressing eagerly forward, loyal to our institution and to the Church, and counting it a precious privilege some day to minister at her altars.

In the department of languages, the Warden receives valuable assistance from Mr. D. D. Hefter, the son of a Clergyman of the Church of England, who himself received a thorough training in one of the Gymnasias of Germany. He is now pursuing his theological course with a view of taking Orders in this Diocese. The attention of the Church is now earnestly turned towards the large number of Germans in this country, and the training of a Clergyman of their own people is greatly to be desired.

Rev. W. P. Browne, who was admitted to Deacon's Orders on Palm Sunday, will remain with us, doing Mission work in the neighborhood, while preparing for Priest's Orders. Mr. Browne has been, during his whole course, so useful to us, that we look forward with some regret to that day when the Church will demand his services in more extended spheres.

In addition to the scholastic studies, considerable time has been given to sacred music. Besides the necessary practice of the chants and hymns

for the daily Service, regular instruction has been given in the elements of music, at which all have been required to attend. Three of the young men have already learned to play the organ, and take the instrument when the regular organist is absent. Although it be to a member of my own family, Miss Carrie Douglas, I trust it will not be judged out of place here to pay a well deserved tribute to the zeal and devotion to her duties of the lady who is our instructor in this department. But I cannot particularize. Our work could not go on for a day were not the Warden surrounded by a noble band of fellow-workers.

It must be confessed that we labor under some special difficulties. The poverty of our people, which has well nigh paralyzed the Church work of our Diocese during the past year, cuts off the expectation of efficient help from the very source to which naturally we would first appeal. Yet it is grateful to know, that something has been done here at home. Every dollar of this is valuable to us, as a practical testimony to the good we are doing and to the self-denial of our people.

Again, the depressed condition of our Southern people, the stagnation of secular enterprise, and the course which emigration is taking, rather from than to our State, robs us of the stimulus of surrounding activity.

But while these things embarrass, they furnish in our view the more urgent reasons for exertion. What constitutes the real strength of a State if it be not the virtue and intelligence of her citizens? And what higher form can these take than when incarnate in a zealous and devoted Ministry of the Gospel?

But more than this. We claim to bring to men, in an unbroken series from their origin, the oracles and institutions of God. Wherever we do not dispense these, there we affirm that they are not rightly dispensed. The awful responsibility which such a claim involves should stir us up to strenuous exertion lest blood guiltiness stain our souls. If the multitudes are perishing for bread, we at least cannot plead that we had not the bread of Heaven wherewith to feed them. Out of our own mouths shall we be condemned. If we believe that our work is God's, we must, by the resistless force of logic, also believe that all the might of His omnipotence is pledged to its success. Too long have we allowed the difficulties of our condition to induce despondency. We are in danger of that fatal slumber which overtakes the Arctic traveller.

But one more objection, and to the minds of some whose good opinion we value, a serious one, deserves to be mentioned, and we close. It is thought, and with some reason, that in the obscurity of our position, and the humility of our work, we are absorbing an amount of the Church's resources which had better be devoted to other fields. In answer to this, we might urge the statistics already exhibited, that in the support of candidates for Orders, and in Mission work, a full return has been made for all the money expended. We might also urge with truth, that no appre-

ciable portion of these funds could have been made available for any other purpose. But we are able to take higher ground. The work which God has wrought, the blessing He has bestowed on our humble endeavors has not been confined to us alone. We have abundant testimony that this blessing has flowed out upon others, that the story of our struggles has not only animated other hearts, but has been the means under God of bringing unto them substantial benefactions.

The want we feel now in material things is, first, a modest endowment, in invested funds, as a reserved force to carry us over any specially hard season which may come unexpectedly upon us. Otherwise, our very determination to avoid debt might at some time, force us to suspend. In the daily recurring wants of so large a household, the falling off of offerings for even a few weeks causes serious anxiety. Then it is due to those who are in training for the work of the Church, that they should be more generously supplied with books and apparatus.

They should become familiar from the outset of their studies with the marvels which the telescope and the microscope reveal. The facts of Natural History, Chemistry and Geology, should be practically illustrated. If these are associated in their minds with religious truths, as they may be, and always should be, they will be in less danger of being confounded by the oppositions of science, falsely so called, which boldly wage their warfare against God, with weapons wrested from His material universe.

Brethren, do not think we have unduly magnified our work, because it is ours. The smallness of the band gathered here in this Council should be a convincing argument of the need of such a work. Give us your prayers. Let your supplications go forth unto God for these young men who, under God's Providence, are one day to stand up in your ranks, and to plead the cause of CHRIST and His Church.

REV. W. K. DOUGLAS, *Warden.*

The following resolution was adopted :

Resolved, That we have heard with profound satisfaction the report of the Warden of the Bishop Green Training School, and we earnestly commend him to the confidence and liberality of the Church in the Diocese, and throughout the country, in any efforts he may feel called to make to provide for the annual expense of the Institution, and to secure an endowment for its permanent benefit.

STILL ANOTHER CENTRE OF MISSION WORK.

WE have previously presented to our readers interesting papers relating to the plans for comprehensive and thorough work at Milwaukee, Nashotah and Faribault, with such comments as our space allowed. In the present number—not to speak of the somewhat extended extract from the Address of Bishop Bissell, which contains abundant material for thought—we reproduce the Report of the Warden of the Bishop Green

Associate Mission Training School, at Dry Grove, Mississippi, made to the Diocesan Council in May last. It speaks, in all modesty and humility, of a Centre of Mission work, far remote from the centres of our population, which, for this, among other reasons, is likely to be overlooked; at least, it is likely not to receive that consideration and practical support which it so much needs and merits. There is no Institution within the boundaries of our whole Church where the loftiest purposes are more conscientiously and inflexibly entertained, or where high personal consecration and stern self-denial are more manifest in making such purposes effective.

We bespeak for the workers at Dry Grove, Mississippi, the earnest sympathy and the liberal aid of all who can appreciate the rarest combination of Christian energy, humility and self-consecration.

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from July 1 to July 31, 1876, inclusive.

ALABAMA.

Clayton—Grace Ch., M. C.....	1 00	
Mobile—St. John's Ch., M. C.....	10 00	11 00

ALBANY.

Aldany—Holy Innocents'.....	10 52	
Catskill—St. Luke's Ch.....	59 41	
Claverack—Trinity Ch.....	6 84	
Cooperstown—Christ Ch. S. S., M. C.....	11 29	
Delhi—St. John's Ch., Centennial offg.....	560 00	
Fairfield—Trinity Ch., Centennial..	1 50	
Norway—Grace Ch., Centennial..	3 50	
Rensselaerville—A friend, "for L. C. C.".....	50 00	
Schenectady—St. George's Ch.....	6 81	
Troy—Ch. of the Holy Cross S. S., M. C.....	5 30	715 17

CENTRAL NEW YORK.

Ithaca—St. John's Ch., M. C.....	37 41	
Oswego—Henry T., M. C., \$5; C. C. O., \$2.....	7 00	
Christ Ch., M. C.....	7 28	
Paris Hill—St. Paul's Ch. M. C.....	4 00	
Watertown—St. Paul's Ch.....	30 00	
Watertown—Trinity Ch., M. C.....	82 67	168 36

CENTRAL PENNSYLVANIA.

Carlisle—St. John's Ch., of which from M. C., \$7.12.....	17 21	
Honesdale—Grace Ch. S. S., C. C. O.....	50	
Lancaster—St. James' Ch., M. C.....	77 40	
Watsboro—St. Paul's Ch., M. C.....	31 48	126 69

COLORADO.

Ft. Collins—St. Luke's Ch.....	3 00	3 00
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CONNECTICUT.

Cheshire—St. Peter's Ch., of which from S. S., \$22.98; Epis- copal Academy, \$5.25..	28 23	
East Haddam—St. Stephen's Ch.	30 14	
Fairfield—St. Paul's Ch., of which from S. S., M. C., \$15...	68 50	
Fair Haven—St. James' Ch., M. C.....	8 78	
Gulfport—Christ Ch., M. C.....	11 61	
Hartford—Inter st on Adams & Whiting note.....	142 50	
Interest on Smith & Kelly note.....	116 66	
Through H. D., M. C.....	23 00	
Mrs. A.....	50 00	
Monroe—St. Peter's Ch.....	5 00	
New Haven—Christ Ch., M. C.....	10 00	
St. Paul's Ch., M. C.....	5 00	
Trinity Ch., M. C.....	48 78	
Northford—St. Andrew's, M. C.....	1 00	
*N. rwich—Christ Ch., M. C.....	12 25	
Plymouth—St. Peter's Ch.....	20 43	
Thomaston—Trinity Ch., M. C.....	35 64	
West Haven—Christ Ch., of which from M. C., \$12.89.....	26 00	
Westport—Christ Ch., M. C.....	32 48	
Windsor—Grace Ch. S. S., M. C.....	14 50	
Winsted—St. James' Ch., M. C.....	4 66	690 16

DELAWARE.

New Castle—Immanuel Ch., M. C.....	44 63	44 63
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EASTON.

Chesterlounn—Chester Parish, M. C.....	4 18	
Talbot Co.—St. Michael's Parish.	5 00	9 18

* Correction.—In the March No., under Conn., read "Norwich—Christ Ch., M. C., \$18.50," instead of "Norwich—Christ Ch."

GEORGIA.

Savannah—Christ Ch., of which
from M. C., \$11..... 24 00 24 00

IDAHO.

Boise City—St. Michael's S. S., C.
C. O..... 5 82 5 82

ILLINOIS.

Aldron—St. John's Ch. S. S., M. C. 17 41
Algonquin—L. T., \$3; from M. C.,
\$1.35..... 4 35
Cairo—Ch. of the Redeemer, M.
C..... 15 34
Carlinville—St. Paul's Ch..... 6 80
Galena—Grace Ch., M. C..... 12 65
Galesburg—Grace Ch. S. S., M. C. 9 60
Kewanee—St. John's Ch., M. C.... 19 19
Winfield—E. S. D., M. C..... 43 31 128 55

INDIANA.

La Grange—St. John's Ch..... 2 10
Michigan City—Trinity Ch., M. C. 5 70
Terre Haute—St. Stephen's Ch.,
M. C..... 12 80
Vincennes—St. James' Ch..... 2 70 23 30

IOWA.

Ottumwa—St. Mary's Ch..... 60
Waverly—St. Andrew's Ch. S. S.,
M. C., \$5.61; B., \$5.50... 11 11 11 71

KENTUCKY.

Georgetown—Ch. of the Holy Trin-
ity..... 7 70
Mt. Sterling—Ch. of the Ascen-
sion, M. C..... 50
Versailles—St. John's Ch..... 18 60 26 20

LOUISIANA.

Laurel Hill—St. John's Ch., M. C. 7 15
Rosedale—Nativity 5 00 12 15

LONG ISLAND.

Astoria—Redeemer, of which
from M. C., \$20..... 25 00
Brooklyn—Holy Trinity, M. C.... 3 89
Ch. of the Redeemer, M. C.
St. Luke's Ch., of which
from M. C., \$4; C. O. O..
25c..... 4 25
Heights—Grace Ch., of which
from M. C., \$6.41; quar-
terly pay't of stipend,
\$49.50..... 55 91
College Point—A. H., M. C..... 1 00
Flatbush—St. Paul's Ch..... 6 25
Greenpoint—Holy Trinity M. C.... 3 00
Huntington—Helen B., M. C.,
\$1.70; C. O. O., \$1.50... 3 20
Jamaica—Grace Ch., M. C..... 30 75
Little Neck—Zion Ch..... 10 42
Newtown—St. James' Ch., M. C.. 15 43 164 11

MAINE.

Portland—St. Cathedral S. S., M.
C..... 15 20 15 20

MARYLAND.

Avalon—St. Paul's Chapel, M. C.. 1 50
Baltimore—P. W., Jr..... 3 00
Bladensburg—St. Luke's Ch. S.
S., C. C. O..... 5 00
Govanstown—Ch. of the Redeem-
er, M. C., \$3.18..... 16 18
Harford Co.—Churchville Parish,
of which from M. C. \$12. 18 00
St. Mary's..... 19 50
Deer Creek Parish..... 5 50
Huntingdon—St. John's, of which
from M. C., \$14.59..... 46 78

Washington—Epiphany Parish,
M. C., \$10..... 30 00
A friend, of which from
M. C., \$4..... 9 00
M. C..... 13 74

St. Mary's Co.—St. Andrew's Par-
ish, M. C..... 6 50
Wm. and Mary's Parish,
M. C..... 3 35 178 05

MASSACHUSETTS.

Amherst—Grace Ch., M. C..... 10 63
Charlestown—St. John's Ch., M. C. 5 00
Dedham—St. Paul's Ch., M. C.... 14 50
Haverhill—Trinity Ch..... 3 80
Hopkinton—St. Paul's Ch., M. C. 3 55
Hyde Park—Christ Ch., M. C.... 5 58
Longwood—Our Saviour, M. C.... 10 52
Newburyport—St. Paul's Ch., of
which from M. C., \$3.30;
A member, in memory
of her grandfa her, \$5... 8 30
Worcester—All Saints' Ch..... 12 75 74 72

MICHIGAN.

Marquette—St. Paul's Ch., Busy
Bee Society..... 50 00 50 00

MINNESOTA.

Brainerd—St. Paul's Ch..... 5 00
Duluth—St. Paul's Ch..... 6 25 11 25

MISSISSIPPI.

Bovina—F. A. F., C. O. O..... 20
Edwards Depot—C. C. O..... 50
Grenada—All Saints' Ch., M. C.... 30 00
Lexington—Miss Fannie H. B.... 25
Vicksburg—Christ Ch., M. C.... 13 00 16 95

MISSOURI.

St. Louis—Christ Ch., of which
from M. C., \$10.16..... 28 71
Waverly—St. Thomas' Ch., M. C.. 4 70
Weston—St. John's Ch., M. C.... 3 55 38 96

MONTANA.

Helena—St. Peter's Ch..... 27 10 27 10

NEBRASKA.

Ashland—St. Stephen's Ch., M. C. 6 67
Brownsville—Christ Ch..... 1 00
Orete—Trinity Memorial Ch..... 1 00
Fremont—St. James' Ch..... 5 00
Lincoln—Ch. of the Holy Trinity. 3 05
Nemaha City—St. John's Ch..... 2 00
Omaha—St. Mark's, of which
from S. S., \$2.45 4 20
Pattsmouth—St. Luke's Ch., of
which from M. C., \$1;
C. C. O., 25c..... 1 25 24 17

NEW HAMPSHIRE.

Claremont—Trinity Ch., M. C.... 15 82 15 82

NEW JERSEY.

New Brunswick—St. John Evan-
gelist, M. C..... 30 59
Perth Amboy—St. Peter's, of
from M. C., \$2; add'l,
\$15..... 17 00
Plainfield—Mary and Angie, C.
C. O..... 25
Shrewsbury—Christ Ch..... 9 95 57 79

NEW YORK.

Edgewater—St. Paul's Memorial
Ch. S. S., M. C..... 22 00
Fishkill—Trinity Ch., M. C. 4 75
Harlem—Holy Trinity Ch., M. C.. 1 60
St. Andrew's Ch., M. C.... 12 40
Irvington—St. Barnabas' Ch., of
which from a member,
\$200; C. C. O., \$1.25... 286 25

<i>Mt. Kisco</i> —St. Mark's Ch., M. C.	20	65
<i>Newburgh</i> —St. George's Ch., M. C.	1	25
<i>New York</i> —Calvary Ch., "935".....	250	00
Christ Ch., M. C.	84	
Grace Ch., M. C.	3	27
Holy Communion, M. C.	6	26
St. Ann's, of which from M. C., \$3.76; C. C. O., \$1.38.....	5	14
St. Bartholomew's, of which from M. C., \$2.60; A member, quarterly pay't of stipend, \$100.....	102	50
St. Chrysostom's Chapel, of which from M. C., \$4.80.....	26	19
St. John Evangelist, M. C., in memoriam.....	10	00
St. Luke's Ch., M. C.	11	11
St. Mary's Ch.	15	00
St. Timothy's Ch., M. C.	7	00
Transfiguration, of which from a member, \$400; M. C., \$2.50.....	402	50
Trinity Chapel, M. C.	11	25
Trinity Ch., M. C.	5	00
Φ. B. K., part payment of stipend.....	50	00
D.	100	00
Mrs. C., M. C.	16	96
<i>Rhinebeck</i> —Ch. of the Messiah.....	53	48
<i>Rhinecliff</i> —Ch. of the Ascension.....	8	40
<i>Rondout</i> —Ch. of the Holy Spirit.....	12	04
<i>Sing Sing</i> —St. Paul's Ch., A member.....	1	00

NORTH CAROLINA.

<i>Asheville</i> —Trinity S. S., M. C.	17	80
<i>Jackson</i> —W. T. P.	1	00
<i>Leakesville</i> —Epiphany, M. C.	5	44
<i>Lewiston</i> —Grace Ch. S. S., C. C. O.	2	10
<i>Morgantown</i> —Through Woman's Auxillary, M. C.	1	00
<i>Raleigh</i> —Christ Ch., M. C.	43	58
<i>Windsor</i> —St. Thomas' Ch., M. C.	3	81

NORTHERN NEW JERSEY.

<i>Belleville</i> —Christ Ch., of which from M. C., \$5.70.....	22	24
<i>Hamburgh</i> —Good Shepherd, S. S. off'g.....	5	00
<i>Jersey City</i> —Christ Ch., M. C.	2	00
St. Mathew's, M. C.	17	09
St. John's Free Ch.	5	50
Holy Trinity, M. C.	5	00
<i>Morristown</i> —Redeemer, M. C.	2	66
St. Peter's, M. C.	22	33
<i>Orange</i> —St. Mark's Ch., M. C. from S. S.	68	64
<i>Paterson</i> —Ch. of the Holy Communion, M. C.	11	00
<i>Philipsburgh</i> —St. Luke's Ch.	10	38
<i>South Orange</i> —Holy Communion, quarterly payment of stipend.....	25	00

OREGON.

<i>Oregon City</i> —St. Paul's Ch., M. C.	13	10
<i>Portland</i> —St. Helen's H. H., M. C.	7	80
St. Stephen's Chapel, S. S. M. C.	9	20

PENNSYLVANIA.

<i>Doylestown</i> —St. Paul's Ch.	9	07
<i>Holmesburgh</i> —Emmanuel, M. C.	40	05
<i>Lower Merion</i> —Redeemer, M. C.	33	00
<i>Philadelphia</i> —Christ Ch., of which from M. C., \$2; C. C. O., \$2.90.....	4	90
St. Stephen's Ch.	30	00
<i>Oxford</i> —Ch. Trinity, Centennial off'g, \$358.80; from M. C., \$25.40.....	882	20

Prot. Episcopal Hospital Mission.....	17	21
Quarter dividend on the gift of the Rev. James Saul, D. D.	105	00
<i>Germanatown</i> —Calvary, M. C.	13	00
<i>Lower Dublin</i> —All Saints' West—Mite Chests, through R. B. S.	50	13
<i>Pottstown</i> —Christ Ch., Centennial off'g.	55	00
<i>Tacony</i> —Holy Innocents, M. C.	178	53

PITTSBURGH.

<i>East End</i> —Nellie and Jessie, C. O.	50	
<i>Kittanning</i> —St. Paul's Ch., M. C.	1	40
<i>Pittsburgh</i> —Calvary Ch., M. C.	2	50
Trinity Ch., M. C.	1	35
C. C. O.	50	
<i>Townville</i> —Calvary Ch., M. C.	5	00

RHODE ISLAND.

<i>Newport</i> —Trinity Ch.	79	00
<i>Providence</i> —All Saints' S. S., Memorial M. C.	10	18
St. Stephen's Ch., M. C.	6	00

SOUTH CAROLINA.

<i>Anderson</i> —Grace Ch.	8	75
<i>Lancaster C. H.</i> —Willie and Otis Chaffer, C. C. O., 50c.; M. C., \$1.75.....	2	25
<i>Fendleton</i> —St. Paul's, of which from M. C., \$1.76.....	3	55
<i>Summerville</i> —St. Paul's S. S., M. C.	4	80
<i>Yorkville</i> —Good Shepherd, M. C., \$3.....	5	00

SOUTHERN OHIO.

<i>Cincinnati</i> —Calvary Ch., S. S., quarterly pay't stipend.	180	00
<i>Muford</i> —St. Thomas'	5	73

TENNESSEE.

<i>Brownsville</i> —Zion Ch., M. C.	10	75
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UTAH.

<i>Logan City</i> —St. John's Ch., Easter off'g.....	8	00
<i>Salt Lake City</i> —St. Mark's Ch., M. C.	6	18

VIRGINIA.

<i>Codham</i> —Grace Ch., M. C.	3	13
Mrs. C. H. P.	2	00

VERMONT.

<i>Burlington</i> —St. Paul's Ch.	164	35
<i>Woodstock</i> —St. James' Ch., M. C.	10	46

WESTERN MICHIGAN.

<i>Burr Oak</i> —Grace Ch.	50	
<i>Kalamazoo</i> —St. John's Ch.	1	00
St. Luke's Ch., M. C.	19	91
<i>Marshall</i> —Trinity S. S., M. C.	1	56
<i>Saugatuck</i> —All Saints' S. S., M. C.	3	08
<i>Union City</i> —Grace Ch.	50	
<i>Whitehall</i> —Redeemer.....	7	00

WASHINGTON TERRITORY.

<i>Port Townsend</i> —C. C. O.	1	75
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WESTERN NEW YORK.

<i>Dansville</i> —M. P. W., M. C.	1	40
<i>Dunkirk</i> —Emily, Fred, Frank, and Harry's C. C. O.	1	00

WISCONSIN.

<i>Stevens Point</i> —M. C.	8	61
J., of which from M. C., \$11.....	61	00

NIOBRARA.			V. C. and three children, C. C. O.,		
<i>Yankton Agency</i> —Ch. of the Holy Fellowship, Centennial off'g.....	5 73	5 73	\$1; M. C., \$5.....	6 00	
			C. C. O.....	1 75	695 80
ITALY.			YOUNG CHRISTIAN SOLDIER.		
<i>Rome</i> —St. Paul's Ch.....	10 00	10 00	Receipts for the month.....	361 65	361 65
LEGACIES.			MITE CHESTS.		
<i>L. I., Rockaway</i> —Bequest of Joseph Hewlett.....	500 00		Receipts for the month, not credited to parishes.....	444 27	444 27
<i>R. I., Providence</i> —Estate of Robt. H. Ives.....	3000 00	3500 00	Receipts for the month.....	\$11,482 68	
MISCELLANEOUS.			Amount previously acknowledged....	94,312 54	
Proportion of Centennial offerings	668 05		Total receipts since Oct. 1, 1875..	\$105,795 17	

ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS, from July 1 to July 31, 1876, inclusive.

CENTRAL PENNSYLVANIA.			For All Saints' Cathedral,		
<i>Muncy</i> —St. James' S. S., for work in Arizona and New Mexico.....	11 17	11 17	Milwaukee, Wis.....	40 00	
DELAWARE.			<i>Rye</i> —Christ Ch., for Bp. Garrett..	28 00	
<i>Claymont</i> —Ascension S. S., for Nashotah.....	11 20	11 20	<i>Saugerties</i> —From Churchwoman, through C. S., of which for Bp. Whipple, \$50;	100 00	378 00
GEORGIA.			Bp. Tuttle, \$50.....		
<i>Bainbridge</i> —St. John's S. S., for cot at St. Johnland.....	1 50	1 50	NORTHERN NEW JERSEY.		
ILLINOIS.			<i>Morristown</i> —St. Peter's, for Midnight Mission, from Society of the Children of the Good Shepherd....	5 25	5 25
<i>Rockford</i> —Emmanuel Ch., for Ch. of Jesus, in Mexico.....	5 85	5 85	PENNSYLVANIA.		
MAINE.			<i>Doylestown</i> —B., of which for Rev. Henry Forrester, \$3; Ch. at Hazlehurst, Miss., \$2; Ch. at Star Prairie, Wis., \$2; Bp. Seabury Divinity Sch'l, \$3.....	10 00	
<i>Old Town</i> —St. James', for Bishop Spalding.....	2 06	2 06	<i>Philadelphia</i> —St. Stephen's, for St. John's Chapel, Boulder.....	200 00	
MASSACHUSETTS.			Mrs. G. W. T., for Scholarship in Bp. Morris' Sch'l, Oregon.....	30 00	
<i>Charlestown</i> —St. John's Ch., Family Missionary Chest, for Rev. W. H. Washburn..	22 80	22 80	<i>West</i> —St. Andrew's for Walla Walla.....	28 06	268 06
MARYLAND.			PITTSBURGH.		
<i>Harford Co.</i> —St. Mary's, for Nashotah.....	5 00	5 00	<i>Pittsburgh</i> —St. Peter's Ch. S. S., for Dr. Riley's Mexican Mission.....	6 25	6 25
MINNESOTA.			SOUTH CAROLINA.		
<i>Brainerd</i> —St. Paul's Ch., of which for Bp. Spalding, from Bp. Spalding S. S. Class.....	1 37		<i>Summerville</i> —St. Paul's S. S., for Bp. Elliott's bells.....	10 40	10 40
<i>Kasson</i> —From Charlie and Paul, proceeds of their garden, for Churchman cot.....	80	2 17	SOUTHERN OHIO.		
LONG ISLAND.			<i>Milford</i> —St. Thomas' Ch., of which for Haiti, \$1.43; for Mexico, \$1.43.....	2 86	2 86
<i>Astoria</i> —Redeemer, for Nashotah.....	5 00		VIRGINIA.		
<i>Little Neck</i> —Zion, of which Bp. Clarkson, Sioux Falls, \$51.50; Bp. Niles, \$25; from S. S., for Bp. Tuttle, \$25.....	107 50	106 50	<i>Petersburgh</i> —St. Paul's, Ladies' Miss'y Society, for Bp. Wingfield.....	51 23	51 23
NEW YORK.			Receipts for the month.....	\$890 30	
<i>Newburgh</i> —St. George's Ch. for Italian Missions.....	10 00		Amount previously acknowledged....	20,836 20	
<i>New York</i> —D., of which for Bp. Whitaker, \$100; Bp. Spalding, \$100.....	200 00		Total receipts since Oct. 1, 1875.....	\$21,726 50	

INDIAN COMMISSION.

Organized in accordance with the action of the General Convention, and charged with the oversight and care of the Indian Missionary work of the Church.

EXECUTIVE COMMITTEE.

REV. H. DYER, D. D., *Chairman.*

Rev. J. A. Paddock, D.D.	Rev. T. S. Rumney, D.D.	W. K. Kitchen, Esq.
Rev. A. T. Twing, D. D.	Rev. W. Tatlock.	Chas. R. Marvin, Esq.
Rev. J. H. Rylance, D.D.	Rev. W. W. Newton.	Benjamin Stark, Esq.
Rev. E. A. Hoffman, D.D.	William Welsh, Esq.	John A. King, Esq.

Rev. R. C. Rogers, *Secretary and General Agent*, 30 Bible House.

W. K. Kitchen, *Treasurer*, National Park Bank, New York.

Stated Meetings—The second Tuesday in each Month.

Form of a Bequest to the Indian Commission.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.....
for the use of the Indian Commission of said Society.*

ORDINATION AT WHITE EARTH.

ANY one familiar with all that had preceded can readily understand how full of comfort and how inspiring to the good Bishop who officiated on the occasion must the event have been which is narrated in the letters that follow. The day on which he ordained to the Diaconate these Indian Candidates could not but have been to him one of rejoicing. It must have been for him also a day of remembrance. We may be quite sure that his thoughts and his heart, in grateful recollection, went back to an incident that marked the day of his Consecration as a Bishop in the Church of God. We feel safe in assuming that there rose up before him, on this Ordination occasion, that brief but (as it has proved) most fruitful interview, in which the venerable Kemper besought him to remember, and he vowed never to forget, that there were thousands of heathen, with no knowledge of the SAVIOUR, going down to death in that portion of *the Field* of which the HOLY GHOST had now made him the Overseer.

How well the promise has been kept, all know who have followed his course through the years of patient and persistent pleading and of labor that have passed since the day of his Consecration. That these years of loving toil in behalf of the Indian have not been wasted (even when calculated by the careful arithmetic of a worldly economy), let White Earth

Reservation testify, with all its evidences of comfort and material progress in the case of a people rescued from wretchedness and beggary.

But the spiritual aspect is the one in which the Christian finds special interest in regarding the results of this labor of love. Viewed in this light, the Ordinations of these Indian Deacons are most hopeful tokens. They indicate not merely fruits of increase—God's blessing, therefore, upon planting and watering—but such fruit as has seed in itself. In other words, the work of evangelization, in which Enmegahbowh has been so successfully engaged, is now, through the labors of these Native Ministers, to be extended, and other bands of Chippewas are to have CHRIST preached to them.

Nor is the supply of Indian Candidates at White Earth exhausted by the recent Ordinations. Two other young men are nearly ready for Holy Orders, and four others have just been received as Candidates for the Ministry.

We ask the friends of Indian Missions to read carefully the statements of the Rev. Mr. Gilfillan in the letters herewith given, and especially to note the appeal which he makes to our Executive Committee to furnish stipends for the two Indian Deacons, and support for the Candidates for the Ministry during their period of preparation. Shall not this appeal receive from the Church a prompt and generous response? In the light of results already reached in this Indian field, can the Church afford, can the Church venture, to refuse to supply what is necessary for these Chippewa Ministers and Students? The Executive Committee of the Indian Commission—the Church's trustee in such matters—has not yet had an opportunity to consider this appeal. It does not wish to assume a responsibility which the Church is not prepared to meet. The question, therefore, is (and we beg all who read these lines to bear in mind the interest which these young men must take in the reply), *What response shall be given to this appeal in behalf of the Indian Deacons and Candidates at White Earth?*

WHITE EARTH, MINNESOTA, *July 21, 1876.*

REV. AND DEAR BROTHER: I have just a moment's time to write you (before the Bishop leaves for the Railroad, with the driver of whose team I intend to send this letter to mail) the glad tidings that yesterday two of our Indian Catechists, Samuel Madison and Fred Smith, were ordained to the Holy Order of Deacons, and respectfully to ask the Committee, through you (following Bishop Whipple's direction in so doing), to appoint a stipend for these young men.

The Bishop has assigned them to their respective fields of labor—one, Samuel Madison, to the charge of a new church and settlement of Indians on Wild Rice River, assisted by myself, and the other, Fred Smith, to be the assistant of the Rev. Mr. Johnson.

I will write you more at length about the ordination of these young men, and only drop you this line now to bring the matter of their stipend before you, so that, if possible, they may have it at the earliest possible moment, and so be ready to enter upon their work.

I would respectfully inform you also that the Bishop, so highly pleased with the examinations of these young men, has directed me, if I find suitable young men (which I hope to do), to take four additional Catechists to be Candidates for Holy Orders, and I respectfully ask you to provide what funds you can for their support during the period of study, and to write me on the subject.

They are absolutely needed for the future evangelization of the different bands of Chippewas in Minnesota, numbering many thousands.

An answer to the requests herein contained, so soon as you can conveniently give it, will very much oblige these young men, now waiting to hear from you, and also,

Yours faithfully,

J. A. GILFILLAN.

From a letter written by Mr. Gilfillan at a later date, August 8th, we make the following extracts :

THE ORDINATION.

I promised to give you an account of the Ordination, and I gladly do so. On the day of the Bishop's arrival—July 19th—he called the two young men into the sitting-room of the Hospital, and with them the Rev. Mr. Johnson, the Rev. Dr. Knickerbacker, Rev. Messrs. Hinman and Millspaugh, the U. S. Indian Agent (Major Stowe), Mrs. Selby and myself. The three Head Chiefs of the White Earth Chippewas were also present by the Bishop's invitation.

The Bishop conducted the examination for the most part. The questions were put in Ojibwe. The Rev. Mr. Johnson and myself interpreted. The subjects were the Old and New Testaments, both Doctrine and History, and the Prayer Book. Besides the Bishop all the visiting Clergymen took part in the examination. The Bishop expressed himself as gratified beyond measure and astonished at their knowledge of the Christian Religion. The other Clergy expressed themselves in the same manner.

Next morning, July 20th, in the church the two young men were ordained Deacons by the Bishop, the Rev. Mr. Johnson presenting them, and interpreting the questions in the Ordinal to the people. The Bishop delivered the Address which was interpreted by George Johnson. The Indian congregation filled the house, and looked on with the greatest interest at two of their own number being admitted to the Sacred Office.

After the Ordination, ninety-four (including the Clergy present) partook of the Holy Communion. An offering of *Twenty dollars* was made for Diocesan Missions. After the Service, the newly-ordained Deacons dined with the Bishop at the Hospital, and then accompanied him to the new settlement on Wild Rice River where one of them, Samuel Madison, is to be located.

THE INDIAN DEACONS.

I think that these young men will, under God, do a great work. They are well educated, have a firm and clear grasp of the Christian Religion, and have been well trained in doing Missionary work during their period of study. They seem to start off well. They have received, while studying with me, not only a theological but, for Indians, a liberal education, in Geography, Astronomy, Arithmetic, and to some extent in English Grammar.

They preach the Gospel with great fluency in their own language—never hesitating for a word ; and with great force, bringing it home to the hearts and consciences of their hearers, and I believe (after having often heard them), in demonstration of the SPIRIT and of power. I believe they can preach the Gospel as effectively and understand it as well as any white man. I believe they are worth more for the evangelization of their people than any white Clergyman, as they have that perfect mastery of the excessively difficult Ojibway language, which no one ever seems to acquire unless he drinks it in with his mother's milk. The Dakota language all agree is comparatively easy, but to acquire the Ojibway perfectly is a nut to crack.

These two worthy first-fruits of the Mission are indeed, as you say, a great cause of rejoicing to us, because they are so truly pious, zealous, and such good and earnest preachers of CHRIST crucified, and are in every way apparently so well fitted for their work.

OTHER CANDIDATES.

They are soon to be followed, I trust, by two more, who are now awaiting the Bishop's next visit for Ordination. These two also are possessed of powers and qualifications of a high order.

One of them, the Rev. Mr. Johnson's son, is the most masterly Chippewa orator in the whole Chippewa nation ; the other, Charles Wright, displays a tact, skill and judgment in making his approaches, and gaining heathen Indians or Romanist Half-breeds, which cannot be excelled. I may mention in proof of it that, beginning last Fall, he brought to belief of the Gospel and to Baptism eleven adult heathen Indian and nominal Romanist Half-breeds in a very short time. He is the son of the Head Chief of the White Earth Indians, and inherits all his father's powers of oratory, quickness of comprehension, brilliancy of fancy and vivid imagery.

I often think there has been a special Providence in our getting these

four young men ; they have all, so far, done so much better and learned so much faster than we could have expected, and they all give so much promise of great future usefulness. We might search the Chippewa nation in vain for other four, their equals.

ADDITIONAL STUDENTS FOR THE MINISTRY.

I am happy to tell you that, according to Bishop Whipple's request, I have selected, after consulting with the Rev. Mr. Johnson, four other Indian young men to study for the Ministry, and that they have already commenced. These with the two young men already ordained make eight, which will be adequate to our future needs. I hope that the Committee will be able to help us in educating these young men. I think that their period of study will not be nearly so long, and consequently the expense not nearly so great in educating these, as in the case of those already ordained; for we have now more experience in the work of training them, and know better what is required. I hope that one year or one year and a half will see them safely launched into the Ministry.

THE GRASSHOPPERS.

I am glad to tell you, in closing this letter, that the ALMIGHTY has removed the grasshoppers from us, and, still better, that the crops are in great measure recovering from their ravages, so that I think there will be perhaps nearly a sufficiency of food. Potatoes in particular are doing very well, and corn, and these are the staple articles.

The Indians do not now feel discouraged about the grasshopper plague.

Everything promises well for our work among them in the future.

IN QUIETNESS AND IN CONFIDENCE.

THE extract herewith given from a letter recently written to the Secretary by one of the ladies in the Indian Mission, will be read with pleasure. It is a satisfaction to the Christian heart, it is something for which to feel profoundly grateful, to be permitted, in the very midst of the rumors of Indian wars that fill the air, to look upon such a picture as the one that follows. The picture, it should be borne in mind, is that of Christian Indians, who belong to the same Nation with those wild and hostile Sioux now arrayed against the Government, and who once were as fond of the *war-path* as they. But these have been subdued "to the obedience of faith," subjugated by a power infinitely more potent than the Sword, and furnish marvellous illustrations of the transforming energy of that Gospel of Peace which, in quietness and confidence, ac-

compleishes its victories, and makes Christian men out of blood-thirsty savages.

——— MISSION, *August 9, 1876.*

This day is the third anniversary of my arrival at the Mission—three eventful, happy years.

We are very quiet here, while all around us are battles and rumors of greater ones to come : below us the battle of prejudice and strife ; beyond, the clash of arms.

It is with us a very happy thought that our dear Bishop will be with us so soon again. I trust that his health may be fully restored.

If, as the officers and the army already acknowledge, the Indians are “foemen worthy of their steel,” how much more worthy are they of the thoughtful care of the Christian world. I trust that late events will prove to the world that Indians are really men. Could our friends have seen them as we have during the last few weeks, marked their unfeigned sorrow at the disaster to us, and their tender sympathy and distress, fearing some trouble to us—they would readily believe that the people for whom they are sending their alms are indeed brothers, with hearts as warm as any white brother and as fully alive to all the softer emotions.

THE HOME OF SHAY-DAY-ENCE.

(Extract from a Pamphlet recently published by the Indian Commission, No. 30 Bible House, New York.)

AND that home is a centre whence the Gospel radiates over this Reservation. The words of Joshua are truly fulfilled in this case ; “As for me and my house, we will serve the Lord.” There the voice of morning and evening prayer and praise never ceases to rise. I remember visiting him one evening late last fall while he was still living in a birch bark wigwam, before he had moved into his present log house. Raising the blanket hung in front of the opening which served for a door, a curious but interesting scene was disclosed to me. A bright fire was blazing in the centre of the wigwam. On one side, on a mat spread on the ground, sat two very old blind women, sisters (who have been blind for thirty years), holding up their withered arms to catch the genial warmth of the fire, and turning their wrinkled faces, furrowed by the sorrows of more than a century, and their sightless eyes, towards each other in loving converse. One is The Little Pelican’s mother-in-law. With the greatest humanity, he and his wife, though poor themselves, support and take care of them. They are the oldest Indians in the settlement—so old that, if the Indians are to be believed, they were running wild in the woods of the North-west when General Washington drew his sword on Boston Common to take command of the armies of the Revolution. On the

other side, opposite them, lies on his back, on a mat, with his feet close to the fire, an Indian young man, holding up an open Prayer Book in front of his face, out of which he sings, or rather shouts, Ojibway hymns at the very top of his voice, in a manner that would be to us ear-splitting, but which to them is most delicious music. Beside him sits on a mat the patriarch of the establishment, The Little Pelican, and beyond him reclines on her mat his aged, grey-haired wife. The faces of all the group are turned toward the fire in the centre, and the young man—the singer—is discoursing the music they love so much. After sitting with them a few hours, and talking with the master of the household as usual on the subject of religion—as that is the subject of which he is full, and to which the conversation is sure soon to come if *he* is anywhere in the company—a mention of the lateness of the hour and the approaching time of departure brought all to their accustomed evening Family Prayers. The Little Pelican, as priest in his own house, begins; and when he ends, the young man takes it up. And such a prayer! I was astonished at the fervor and the heart-searching character of the petitions. He prayed for their Bishop, that he might be preserved and strengthened to do God's work, and to lead them to Paradise; for their Missionaries, that God might give them grace to break to the people the Bread of Life aright, and for themselves that they might have grace to listen to the instruction of their Missionaries and to frame their lives according to their preaching; for the poor heathen Indians among them, that God would be pleased to convert them, and shed His light upon their blinded hearts that they might be brought into the fold of CHRIST's sheep; for the sick, and for the poor; for religion, that it might soon go forward and spread over all the earth.

It was a most touching and comprehensive prayer, not one for themselves merely or their own wants, but taking in all the wants of all who needed prayer.

I rose from my knees in wonder, profoundly impressed at hearing such a prayer in an Indian's wigwam. Expressing my surprise to The Little Pelican—"Every one of the young men can pray as earnestly," was his reply. At another time he remarked, "They are taught of God Himself. See these young men; they were never at school, and no one ever taught them to read; and yet, looking on the book when they were singing hymns, they learned: for why? They were taught of God Himself to read." At other times he has said, "I think that I, old as I am, if I had the new Prayer Book, could learn to read. I meet with the class who are being taught the Responses by the students—Candidates for Orders—and I learn two or three Responses in an evening; but when I try to recall them the next morning, I cannot—they are gone. I am too old, and my memory is too short. I think," he has added, "If I knew all the Responses in the Service by heart, I would not be afraid to die, not in the least afraid."

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following contributions for the month of July, 1876.

CENTRAL NEW YORK.			Ch. Transfiguration, S. H. G., Centennial.....		
<i>Watertown</i> —Trinity S. S., for Trinity Ch. Scholarship, Emmanuel Hall.....			15 00	15 00	2 60
CENTRAL PENNSYLVANIA.			<i>Philipstown</i> —St. Philip's in the Highlands, \$53.66; S. S. for St. Philip Scholarship, St. Mary's, \$40....		
<i>Carlisle</i> —St. John's.....			15 09	15 09	98 06 651 23
CONNECTICUT.			NIOBRARA.		
<i>Endowment</i> Edw. S. Clark Scholarship, 6 mos.....			30 00		
<i>East Haddam</i> —St. Stephen's.....			25 00		
<i>North Haven</i> —St. John's S. S., for St. John Scholarship, Crow Creek.....			60 00	115 00	
LONG ISLAND.			<i>Yankton Agency</i> —Ch. Holy Fellowship, Centennial offering.....		
<i>Jamaica</i> —C. K., \$1; M. R. K., 25c.....			1 25	1 25	5 72 5 72
MARYLAND.			NORTHERN NEW JERSEY.*		
<i>Baltimore</i> —St. Paul's, for McLane Scholarship, St. Paul's School, \$30; St. Paul Scholarship, Emmanuel Hall, \$30; toward salary of a lady, \$50.....			110 00	110 00	
MASSACHUSETTS.			<i>Jersey City</i> —R. A. B., \$20; H. A. W., \$20, for Bp. Whipple's Indian work.....		
<i>Thro' Dakota League</i> : A member of St. Paul's, Boston, for debt of I. C., \$5; St. John's Memorial Chapel, Cambridge, \$26; Grace S. S., Lawrence, Easter offering, \$21.68; St. Paul's S. S. Malden, Easter offering, \$2; St. Paul's, Newburyport, for David Page Scholarship, St. Mary's, \$60.....			114 68		
<i>Haverhill</i> —Trinity S. S.....			2 05	116 73	
NEW JERSEY.			<i>Heights</i> —Ch. Holy Trinity, Guild Industrial Sch'l, for Holy Trinity Scholarship, Cheyenne.....		
<i>Perth Amboy</i> —St. Peter's, Centennial offering.....			10 65	10 65	14 00 54 00
NEW YORK.			OHIO.		
<i>M. V. H.</i> , Special for Bp. Hare.....			100 00		
<i>New York</i> —Trinity, for Bishop's salary, \$250; general, \$16.53.....			266 58		
<i>St. Luke's</i> S. S., Infant Class, for Isaac H. Tuttle Scholarship, St. Paul's School.....			30 00		
<i>St. Luke's</i>			19 59		
<i>Trinity Chapel</i> , a member, in answer to an appeal of Missionary at McKenzie's Point.....			15 00		
			<i>Medina</i> —Stella Mead, for Ponkas.....		
					50 50
			PENNSYLVANIA.		
			<i>Philadelphia</i> —St. Mark's (of which from the sale, by six little girls, of their own work, \$115.04).....		
			171 54		
			<i>Trinity Ch.</i> , Oxford Parish.....		
			700 00		
			<i>Crescentville</i> S. S., for Crescentville Scholarship, Emmanuel Hall...		
			30 00		
			<i>Advent Ch.</i> , for Bp. Whipple Scholarship, \$30; Men's Bible Class, for Bishop Hare Scholarship, \$30; E. N. B., for Mary Amory Hare Scholarship, In Memoriam, \$30; a member, \$45....		
			135 00	1036 54	
			SOUTH CAROLINA.		
			<i>Greenville</i> —A lady.....		
			1 62	1 62	
			VIRGINIA.		
			<i>Norfolk</i> —Some little cousins, thro' Indians' Hope.....		
			6 50	6 50	
			WESTERN MICHIGAN.		
			<i>Grand Rapids</i> —St. Mark's.....		
			29 36	29 36	
			MISCELLANEOUS.		
			<i>Centennial Fund</i>		
			625 30	625 30	
					\$2,794 49
			Previously acknowledged.....		
					38,186 10
			Total contributions since Oct. 1, 1875. \$40,980 59		

*CORRECTION.—In the August number, one of the items acknowledged as *Through Woman's Missionary League* should have read, "St. Matthew's S. S., *Jersey City*, for Mary J. Abercrombie Scholarship, \$6."

BOARD OF MISSIONS.

THE Forty-first Annual Meeting of the Board of Missions of the Protestant Episcopal Church, will be held in the Church of the Holy Trinity, in the City of Philadelphia, on **TUESDAY, OCTOBER 10, 1876**, and the two or three following days.

Centennial Acknowledgments.

THE Treasurers of the Domestic and Foreign Committees, of the Commission of Home Missions to Colored People, and of the Indian Commission, acknowledge the receipt of the following Centennial Offerings to JULY 25, INCLUSIVE, to be apportioned in like amounts to the four Departments, except when otherwise specified below.

ALABAMA.			<i>College Point</i> —St. Paul's Mission		
<i>Marengo Co.</i> —St. Michael's, of which, Domestic \$10; Foreign \$10; Freedman \$10.....	30 00	30 00	S. S.....	25 00	
ALBANY.			<i>Greenpoint</i> —Ascension.....	37 43	104 85
<i>Troy</i> —Christ Church.....	10 00	10 00	LOUISIANA.		
CENTRAL PENNSYLVANIA.			<i>New Orleans</i> —St. Ann's Chapel..	6 55	6 55
<i>Gettysburg</i> —Mission.....	2 96		MASSACHUSETTS.		
<i>Huntingdon</i> —St. John's.....	8 75	11 71	<i>Amesbury</i> —St. James'.....	5 00	
COLORADO.			<i>Andover</i> —Christ Ch.....	13 84	
<i>Denver</i> —Trinity Memorial, of which Domestic \$2; Foreign \$2.....	4 00		<i>Boston</i> —Emmanuel, S. H. H. \$20; M. E. B. \$20.....	40 00	
<i>Pueblo</i> —St. Peter's, of which \$10 Thankoffering.....	15 70	19 70	<i>Hopkinton</i> —St. Paul's.....	6 11	
CONNECTICUT.			<i>Marlborough</i> —St. Paul's Mission	7 10	
<i>Guilford</i> —Christ Ch.....	11 00		<i>Southborough</i> —St. Mark's.....	58 60	
<i>Marbledale</i> —St. Andrew's, for Domestic.....	14 59		<i>Woburn</i> —Trinity.....	11 66	142 31
<i>Washington</i> —St. John's, for Domestic.....	7 74	33 33	MICHIGAN.		
DAKOTA.			<i>Bay City</i> —Trinity, of which S. S. \$0.25.....	55 03	
<i>Crow Creek</i> —A. A. P.....	10 00	10 60	<i>Monroe</i> —Trinity, of which Domestic \$5; Foreign \$5; Freedmen \$3.53; Indian \$5; Mexico \$5; Mission to Cubans, Key West, \$5.....	28 58	83 56
DELAWARE.			MINNESOTA.		
<i>Georgetown</i> —St. Paul's.....	10 00		<i>Kasson</i> —St. Peter's.....	4 76	
<i>Smyrna</i> —St. Peter's.....	15 00	25 00	<i>Sillwater</i> —Mrs. Hannah Greeley and daughter.....	1 00	5 67
ILLINOIS.			MISSOURI.		
<i>Limestone Prairie</i> —Christ Ch., of which, "In Mem." \$9.....	18 65		<i>Miami</i> —Grace Ch.....	8 10	
<i>Waverly</i> —Christ Ch.....	8 00	26 65	<i>St. Joseph</i> —Christ Ch.....	22 00	30 10
INDIANA.			NEBRASKA.		
<i>Michigan City</i> —Trinity.....	7 30	7 30	<i>North Platte</i> —Our Saviour.....	7 00	7 00
IOWA.			NEW JERSEY.		
<i>Durant</i> —St. Paul's S. S.....	2 00		<i>Fairview</i> —Trinity.....	9 75	
<i>Oskaloosa</i> —St. James'.....	8 00		<i>Freehold</i> —St. Peter's.....	28 07	
<i>Waverly</i> —St. Andrew's.....	9 13	19 13	<i>Red Bank</i> —Trinity.....	10 57	
KENTUCKY.			<i>Riverton</i> —Christ Ch., of which S. S., \$20.61.....	46 61	95 00
<i>Grahamtown</i> —A. W. Robinson... ..	10 00		NEW YORK.		
<i>Boonesboro</i> —Trinity.....	5 00	15 00	<i>New York</i> —Beloved Disciple.....	11 66	
LONG ISLAND.			Naval Hospital.....	1 00	
<i>Brooklyn</i> —Redeemer.....	37 37		St. Augustine's Chapel....	16 05	
(E. D.)—St. Thomas Mission S. S.....	5 00		St. Mary's.....	20 00	
			Transfiguration.....	196 36	
			"S".....	10 00	
			Mrs. E. M. Clark.....	100 00	

<i>Red Hook</i> —Christ Ch.....	12 50				
<i>Rhinecliff</i> —Ascension of which Domestic (for work Rev. W. K. Douglas, Dry Grove, Miss.) \$5; Foreign \$5; Freedman \$5; Indian \$5; Mexico \$5.....	25 00				
<i>Rossville</i> —H. S. B.....	1 00				
<i>Rye</i> —Christ Ch.....	81 15				
<i>Scarsdale</i> —St. James' the Less.....	18 91				
<i>West Chester</i> —St. Peter's.....	137 24	630 87			
NORTHERN NEW JERSEY.					
<i>Jersey City</i> —Grace.....	40 00				
<i>Newark</i> —St. Paul's.....	100 00				
<i>Orange</i> —Grace, A member.....	50 00	193 00			
NORTH CAROLINA.					
<i>Asheville</i> —Trinity.....	20 00				
<i>Henderson Co.</i> —Calvary.....	13 60				
<i>Windsor</i> —Grace, of which Domestic, \$2.50; Indian \$2.50.....	5 00	38 60			
OREGON.					
<i>Astoria</i> —Grace.....	19 00				
<i>East Portland</i> —St. David's.....	11 65				
<i>Milwaukee</i> —St. John's, of which S. S., \$2.80.....	5 40				
<i>Oregon City</i> —St. Paul's.....	34 25				
<i>Portland</i> —Trinity.....	46 25				
<i>Portland</i> —St. Stephen's.....	20 00				
<i>Salem</i> —St. Paul's.....	10 00	146 55			
PENNSYLVANIA.					
<i>Philadelphia</i> —Advocate, of which Domestic, \$23.47; Indian \$10.....	33 47				
<i>Redeemer</i> , Seamen's Mission.....	10 50				
<i>St. Luke's</i> , for the debt, of which Foreign \$33.33; Domestic \$33.34; Indian \$33.33.....	1000 00				
<i>St. Timothy's</i> (Roxborough).....	40 51	1084 47			
SOUTH CAROLINA.					
<i>Yorkville</i> —Good Shepherd.....	4 00	4 00			
VIRGINIA.					
<i>Aldemarle Co.</i> —Christ Ch.....	20 00				
<i>Orange Co.</i> —Orange Court House—E. W. B.....	20 00	40 00			
WASHINGTON TERRITORY.					
<i>Seattle</i> —Trinity, of which Foreign \$19.25; Domestic \$6; Freedman \$6.25; Indian \$7.....	38 50				
<i>Walla Walla</i> —St. Paul's, of which Foreign \$10.15; Domestic \$5.....	15 15	53 65			
WESTERN MICHIGAN.					
<i>Elk Rapids</i> —St. Paul's, for Freedmen.....	1 00				
<i>Hastings</i> —Emmanuel, of which Foreign, (of which S. S., \$2), \$6.08; Domestic \$3.44.....	9 52	10 52			
WISCONSIN.					
<i>Milwaukee</i> —St. James'.....	5 00	5 00			
Total.....			\$2,886 61		

In addition to the foregoing the Treasurer of the Domestic Committee has received and acknowledged the following Centennial Offerings—to July 31.

<i>Albany, Delhi</i> —St. John's.....	560 00				
<i>Fairfield</i> —Trinity Ch.....	1 50				
<i>Norway</i> —Grace Ch.....	3 50				
<i>Minn., White Earth</i> —Indian Ch. of St. Columba.....	55 00				
<i>Niobrara, Yankton Agency</i> —Ch. of the Holy Fellowship.....	5 73				
<i>Penn., Phila.</i> —Oxford Ch., Trinity.....	856 80				
<i>Pottstown</i> —Christ Ch.....	178 55	1661 08			

In addition to the foregoing, the Treasurer of the Indian Commission has received and acknowledged the following Centennial Offerings—to July 31.

<i>Minn., White Earth Mission</i> —Ch. of St. Columba.....	200 00				
<i>Md., Baltimore</i> —Grace.....	8 00				
<i>N. J., Perth Amboy</i> —St. Peter's.....	10 65				
<i>N. Y., New York</i> —Transfiguration, S. H. G.....	2 00				
<i>Niobrara, Yankton Agency</i> —Ch. of the Holy Fellowship.....	5 72				
<i>Penn., Phila.</i> —Trinity Ch. Oxford Parish.....	700 00	926 37			

In addition to the foregoing the Treasurer of the Foreign Committee has received and acknowledged the following Centennial Offerings—to August 10.

<i>Mich., Hastings</i> —Emmanuel S. S.,	5 00				
<i>N. Y., New York</i> —Rev. J. Liggins	5 00				
<i>O., London</i> —Mission S. S.,	60				
<i>Pa., Doylestown</i> —St. Paul's.....	9 08				
<i>Philadelphia</i> —Oxford Ch., Trinity.....	800 00				
<i>O., Gambier</i> —Bp. Bedell and wife	100 00				
<i>N. J., Perth Amboy</i> —St. Peter's.....	20 00				
<i>Pa., West Phila.</i> —St. Andrew's.....	28 06				
<i>Niobrara, Yankton Agency</i> —Holy Fellowship.....	5 73				
<i>Pa., Phila.</i> —Advent, Men's Bible Class.....	3 00				
<i>Miss E. N. B.</i>	37 00				
<i>Glen Look</i> —St. Paul's.....	3 25				
<i>Va., Wheeling</i> —Mary Mann and Sally Taylor.....	1 00				
<i>Minn., White Earth</i> —Indian Ch. of St. Columba.....	55 00	1072 72			

In addition to the foregoing the Treasurer of the Commission of Home Missions to Colored People, has received and acknowledged the following Centennial Offerings—to July 31.

<i>Minn., White Earth</i> —Ch. of St. Columba, Easter off'g.....	55 00				
<i>N. J., Perth Amboy</i> —St. Peter's.....	10 00				
<i>N. C., Asheville</i> —Trinity.....	1 25				
<i>Niobrara</i> —Ch. of Holy Fellowship	5 72				
<i>Penn.</i> —Oxford Ch.....	500 00	571 00			
Total Centennial Offerings.....			\$7,117 78		

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

SEPTEMBER, 1876.

INCIDENTAL RESULTS OF CHRISTIAN MISSIONS.

THE great object of Foreign Missions, of course, is the conversion of the heathen to CHRIST ; but beyond this, and incidentally, they are made the occasion of incalculable good. We have been much impressed by the evidences of this, furnished in the Rev. Mr. Murray's *Forty Years' Mission Work in Polynesia*. Many cases are given of the conversion of abandoned foreigners—lawless men who had settled or were sojourning in the islands for the express purpose of following, without let or hindrance, their evil propensities. Men who had caused the name of God to be blasphemed among the heathen, became bright and shining lights, and greatly aided the Missionaries, not only by their substance honorably obtained, but also by their consistent Christian example.

A BRIGHT CHAPTER IN THE HISTORY OF MISSIONS.

These conversions of ungodly Europeans resident or sojourning among the heathen, though not as numerous as could be wished, are sufficiently so to supply a powerful stimulus to the supporters of Foreign Missions. Had we the means of ascertaining how many wanderers have been arrested and led to the SAVIOUR by the instrumentality of Missionaries in China, India, Africa, the isles of the Pacific and elsewhere, we should, we are sure, have a goodly company, the records of whose lives, could such be obtained, would furnish one of the brightest and most encouraging chapters in the history of modern Missions.

WRONGS INFLICTED UPON THE NATIVES.

Mr. Murray's book abounds, with evidences of the wrongs inflicted upon the natives, not only by the officers and crews of whaling ships, but also by European and American men-of-war. These wrongs led to retaliatory acts on the part of the natives, and conflicts were frequent. These, however, ceased after the Missionaries had been for a time in the island,

they counseling the natives rather to endure wrong than to retaliate. Several instances of his own success in averting a conflict are given by Mr. Murray, who expresses his indignation at the base and contemptible conduct of the chief officers of some of the vessels of war, who were only too ready to gratify their men by letting them have a "brush with the natives."

CHRISTIAN AND HUMANE OFFICERS.

The case, however, was very different when the vessels were under the command of Christian or humane officers, and with these the Missionaries had much pleasant intercourse, and every disposition was shown by them to further the objects of the Mission, and to prevent any unworthy conduct on the part of those under their command. These aided the Missionaries in preparing, and inducing the native chiefs to adopt port regulations and other laws requisite to restrain unprincipled seamen, and other foreigners, and which gave security and a great impetus to legitimate commerce.

TREATMENT OF THE SHIPWRECKED.

In Samoa, as in nearly all the islands of the Pacific, to kill all shipwrecked parties was the rule, and to spare the exception; but after Missionary effort the Samoans not only always spared such people but ministered to their wants, and gave back to them every article of their property which the Samoans succeeded in saving.

TERRIFIC HURRICANES.

Among the greatest trials of a residence in the islands are the terrific hurricanes which occur in January, February and March. It is something frightful to see and hear these storms when at their height. Trees crashing, houses falling, the wind howling, the sea roaring, and the poor natives fleeing hither and thither for a safe retreat. Before the arrival of Missionaries these storms were followed by a great scarcity of food, as immense havoc was made among the bread-fruit, cocoanut, and banana trees; but the Missionaries introduced into Samoa the Chinese banana which imbeds itself more deeply in the soil than the native kinds, and so it escapes and lives through the ravages of the storms. They, or the native teachers, have now taken the plant throughout the wide Pacific from Tahiti to New Guinea, and its value to the natives is beyond all computation.

THE PRACTICE OF INFANTICIDE.

In the days of heathenism the native population was kept down by

the practice of fœticide and infanticide, the motive being one of policy. They were genuine *Malthusians*. They feared that unless the population was kept down they would not have sufficient food. Now even those who have not become members of the Church fear to commit this crime, and are content to leave that matter in the hands of God.

GREECE.

WE are informed by letters from Miss Muir, dated Edinburgh, Scotland, July 15, 1876, that she had taken advantage of the vacation in the schools at Athens to visit her native country. We are glad of this, and earnestly hope that the visit may be to her not only a season of great delight in the sweet associations of home and kindred, but prove also a decided advantage to her health which greatly needed a change of climate.

We give below a portion of her Annual Report to the 26th June, 1876, kindly transmitted to us by the Rev. Dr. Hill, after the departure of Miss Muir from Athens.

REPORT.

"The annual examinations and exhibition of the schools of the Protestant Episcopal Mission in Athens, Greece (corresponding with the 45th anniversary of their foundation), took place in their venerable school building, situated in the ancient "Agora" of Athens, on the 26th June.

"As usual the exercises attracted a great interest in the community, not only among the parents but throughout the city, and the building was filled notwithstanding the excessive heat of the day."

After mentioning the very satisfactory exhibition of progress and attainments of the pupils which the examination afforded, the Report proceeds :

"The following numerical statement will afford an idea of the material condition of this important branch of Missionary work connected with the old Athens Mission, after so many years of steady labor since July, 1831.

Number of pupils (principally females, as boys are admitted only to the Infant School department).....	624
Of whom five hundred and eighty-eight are of the Greek religion; five are of the Roman confession; thirty are Hebrews; one is a Mohamedan.	
Number of Teachers.....	9 besides 2 male teachers of music.
" " Assistant Teachers.....	3
Housekeeper.....	1
	—
	13 Females
Portions of Scripture sold to pupils since 1st September, 1875.....	165

"The attention of the Committee is called to the singular fact that there are thirty Jewish pupils (male and female) in the above list ; there is every probability of an increase of this class, during the ensuing season. There are not many Jewish families residing in Athens, and they are generally of the poorer class. They are all known to each other, and there seems to be no difference among them on the subject of allowing their children to come to our schools to obtain some education. They themselves are as "sheep without a shepherd," and they readily confide their children to us, although not altogether regardless of their own *historical* religion. For instance, the first young Jewess who applied for admission to the school, took care to inform us that she did not want to learn about "JESUS CHRIST," but only about "Moses and the Prophets !" Beginning with Moses and the Prophets, being taught to read in the Old Testament, *Paulina* soon eagerly asked for a New Testament—producing the money to pay for it, *given her by her mother !* The greater part of those who afterwards came to the school, were brought in by this girl, who is now about to be married—bringing a peculiar dowry to her betrothed, viz., a knowledge of her LORD and SAVIOUR JESUS CHRIST. As Holy Scriptures is our *Classic*, as well as our Horn-Book, these young Jews and Jewesses, readily pass on from the first rudiments of religious teaching, in their own Scripture (common to us also) to the fulfilment of their own Scriptural prophecies, and to the doctrines and the moral lessons of the New Testament, and ripening into promising young Christians almost insensibly ! And this, too, without a murmur or complaint from their parents, who are always seen at our public examinations and hear their children, proving from their own Scripture that "thus it behoved CHRIST to suffer, and to rise from the grave on the third day, as the Prince of Life !" It is one of the most touching incidents in the public exhibitions of our schools on the great Festivals of the Church year, to hear these young Jewish girls and boys recite whole passages of the New Testament relating to the birth, life, teachings, sufferings, death and resurrection of the SAVIOUR, with as much energy and pathos, as the most serious and intelligent among the Christian fellow-pupils—and this, too, in the presence and audience of their parents and other *Jewish* friends ! It is, in fact, a surprizing phenomenon, and we shall watch with deepest interest the *results under God's blessing*. I shall endeavor to supplement this Report hereafter, giving you some interesting details regarding our schools, and the exercises with which we closed the *scholastical* year.

"We acknowledge with deepest gratitude the protecting care of our Heavenly FATHER, by which the labors of another year have been brought to a happy close, and we look forward *in hope*, to the commencement of another season, relying upon the same gracious protection and blessed aid.

"Respectfully submitted.

"ATHENS, *July, 1876.*"

AFRICA.

WE have been much rejoiced by accounts given, in recent letters from Cape Palmas, Liberia, of the recovery of the Rev. Mr. Fair from long and, at times, very serious illness. We earnestly hope he may be long spared to labor in the field to which his life is devoted.

The following letter will be read with interest :

LETTER FROM THE REV. W. A. FAIR.

CAPE PALMAS, W. C. A., *June 16, 1876.*

REV. AND DEAR DOCTOR : I had the pleasure of receiving your letter of May 2d last week, and of May 9th yesterday. . . .

This afternoon the Ministers of this county will meet to make arrangements for the Convocation, to be held in July (7th, 8th and 9th). It was to have been held at Cavalla, but the Mission house being closed at present, I think it will take place here. On Thursday last the ladies, the girls of the Asylum and I, attended the examination of Rev. Mr. Ferguson's Parish School. The children did pretty well. If it had not been for the late war they would have done better. The examination of our girls will take place on Thursday next. I have more reason now than when I wrote last to believe that our Heavenly Father is bringing much good out of our "late war." The people, Grebos and Liberians, are more industrious. More land is being cultivated. One of the Grebos of influence told me that their wealth lay in the soil, and that they must dig it out—plant coffee trees, sugar cane, etc., export the produce, and so have money for themselves, their schools and churches. I think, too, that the LORD is giving us, or at least preparing us for, a special out-pouring of the SPIRIT. It was the subject of special prayer among us the week previous to Whitsun Day.

As to my own Report, you know I have been sick for five or six months of the nine I have spent here. Moreover, I am not in charge of any parish or station, unless this Asylum is considered a station. I have been enabled, from time to time, to lend a helping hand at other points, which will be reported by the persons in charge. For instance, the Rev. Mr. Ferguson considers all but the Asylum, in this neighborhood, his parish. All the baptisms, deaths and marriages he attended to, and will report the same. I preached for him several times—preached once also at Hoffman Station, twice at Cavalla, and three times in Monrovia. As far as I could I answered the questions on the blanks, leaving the rest to Mr. Ferguson, who has one of the same blanks to fill.

VISIT TO THE "ALASKA," U. S. STEAMER.

I think I forgot to mention, when I wrote last, that, having received a cordial invitation from the officers of the "Alaska," I spent ten days on board. Every attention was shown me by Commander Semmes and

all the officers. Never shall I forget their kindness. I was much benefited by it. Miss Savery and Miss Botts spent one day on board, and they enjoyed themselves. Soon after Captain Richardson came. When going he, too, gave me a pressing invitation to accompany him as far as Monrovia, which I did, free of charge. He stopped twelve days at Bassa for cargo, which gave me an opportunity of seeing Rev. Mr. Montgomery several times. The ship was ten days lying off Monrovia, and I remained on board there, awaiting the steamer by which to return. I was almost a month on the "Liberia," during which time I gained fifteen pounds. I received the same kind treatment from Capt. Richardson as from the officers of the "Alaska." Then our Heavenly FATHER favored me on my return. It generally takes less than two days to come to Cape Palmas from Monrovia. The steamer on which I came was six days on the way, having to stop at different places for Krooboys for the Island of St. Thomas. I was well enough to preach every Sunday on board, and also on Good Friday and Easter Sunday, for Rev. Mr. Gibson, in Monrovia. On Easter Mr. Gibson went to a native station, I being present to take his place in Monrovia.

VISIT TO CAVALLA.

On May 3d I went to Cavalla for the first time. Miss Botts accompanied me. Her chief object in going was to collect and pack up the things belonging to Mr. and Mrs. Davis. We spent a week there. We visited all the families in the Christian village, and were very much pleased to see the clean and comfortable appearance of each little home. We also visited two heathen towns in the neighborhood. They, as well as the native Christians, seemed very glad to see us, and some of them promised to be at church on the following Sunday. The heathen king of that part of the country called on us the day after we got there; twelve of his chief men were with him. We had a pleasant conversation with him, through Mr. Valentine, who interpreted for us. The king said: "That when he opened his eyes [*i. e.*, was born] Bishop Payne was here; but now Payne is gone, and all the white Missionaries are gone from Cavalla, and that made him feel very sorry. He came to welcome us, because he thought we were going to stay. He hears we are not, and he is disappointed. Still, he thanks us for coming to see them." He was very desirous of knowing when we would go to live among them. We told him we were waiting for "a book," *i. e.*, a letter, from the Society in America in which we would be told.

FIRST RIDE IN A HAMMOCK.

In going to Cavalla I had my first ride in a hammock. I was unwilling at first to get in. It seemed so much like the way I used to see sick people carried into St. Luke's Hospital, at home. After we got on the way I began to like that mode of travelling. We had to have nine native men, two to carry each hammock, while the other two were rest-

ing, and one "head man." It being the rainy season, we feared a wetting. Going we escaped it, but returning we had heavy rain part of the way. You would have laughed heartily if you could have seen the crowd of boys and girls who followed us, as children at home would elephants, for nearly half a mile past the native towns, on our way. At first they were afraid of me, but after a while I induced one or two to shake hands with me. When the rest saw that no harm happened to the two, then most of them ventured near enough to me to shake hands.

I forgot to say, that the Sunday we were in Cavalla I preached twice, and, assisted by Mr. Valentine, administered the Holy Communion. Mr. V. is a faithful worker and a consistent Christian. It was very gratifying to hear the hearty responses in English, by a native congregation, who were once heathen. The Mission buildings were in much better condition than I expected. A new house for the small boys, and a little repairing of the other houses, is all that is necessary. Preached frequently at St. Mark's, Cape Palmas.

On the 28th of May, spent the day at Hoffman Station. Preached in the morning. In the afternoon taught in the Sunday-school and addressed the children. I gave them some of the picture-cards given to me by the Sunday-school of St. John's Church, Clifton, Staten Island. These pleased the native children very much. The people do not understand much English. Most of the Service was in Grebo. The people responded well in their own language. Rev. Mr. Seton acted as interpreter for me. He baptized six children that day. A little fellow, a cousin of his own, he named "William Allan," after me. The Baptismal Service, the Ante-Communion and singing were in English. Mr. Seton is being blessed in his work there. In getting to his station I had my first ride in a canoe.

I am now enjoying good health, thanks be to God, and I thank you for your kindness and sympathy expressed in your letters. Miss Savery and Miss Botts are well, and desire to be remembered.

Sincerely yours.

LETTER FROM THE REV. S. W. SETON, NATIVE PRESBYTER.

HOFFMAN STATION, CAPE PALMAS, LIBERIA.

May 29, 1876.

REV. AND DEAR BROTHER: I am glad to inform you that we had a very interesting Service yesterday, in St. James' Church. I read the morning Service, and baptized three infants and two larger children—total five—and the Rev. Wm. A. Fair read the Ante-Communion Service and preached, for the first time here, an excellent sermon from St. Luke xi. 13. He is improving in health.

We are now observing this expectation week, praying and waiting for the outpouring of the HOLY GHOST.

May the God of all grace be pleased to pour out His SPIRIT abundantly upon us, on the coming Whitsun Day, that we may be enabled to do more good for our fellow-creatures for CHRIST's sake.

May the LORD bless our feeble efforts for His own glory ! Amen !

Sincerely yours in CHRIST.

CHINA.

LETTER FROM THE REV. MR. HOEHING.

HANKOW, *June 9, 1876.*

REV. AND DEAR DOCTOR : When for weeks the husbandman longs in vain for a drop of rain to descend from the skies to moisten the soil of his dried up fields, and after patiently waiting, a cloud rises from beneath the horizon, promising the longed for blessing from heaven, his heart rejoices ; he is filled with new hopes to see a harvest spring up, and new encouragement makes him forget past anxiety. Often, however, it happens that the cloud disappears as it came, without yielding to his desire. What can he do but renew his hope, patiently waiting until sooner or later such may be the case ?

At present the cry is everywhere for rain in this region. For weeks not a drop has fallen. The soil is dried up, and many people from the country betake themselves to the city to seek their food. In consequence of this, state edicts have been issued inviting the people to pray for rain, and forbidding the same to kill any animal for some days, in order to propitiate heaven thereby. Processions have been formed in different quarters of the city in honor of the "Lung Wang," the Dragon prince, to cause rain to descend upon the barren fields. Branches of willow trees are seen hung up here and there over the doorposts, with a yellow strip of paper pasted below the same on which are four characters written : "The Dragon of the four seas" ; the object of which seems to be, as I am told, to indicate thereby that the inmates of the house are imploring or rather seek to entice the same to descend from on high, where he is supposed to dwell, and having himself become parched with thirst while moving among mortals below, and become familiar with their distress, will finally yield the longed for blessing. Such is the belief among the common people. All day long drums have been beaten to arouse him, and to-day, I am told, special efforts are to be made here, at Wuchang and Hanyang, to invite him to visit the ground. When at last the hopes of thousands are realized, who amongst them rejoices more than the husbandman ?

Now the same may be said concerning the work of Missions. Those engaged in it experience somewhat similar changes. There are times when you would think that all your labor is in vain and useless ; your hopes, instead of being realized, end in disappointment ; one naturally

feels discouraged in consequence, until, and sometimes where you least expected it, you find that your labor has after all not been in vain.

You have, no doubt, noticed, with others, that for some time the news concerning my particular field of labor has been rather meagre. Little of interest transpired, until recently, which I could have reported for the encouragement of Christian friends at home—a disappointment, I presume, to such (and I am afraid there are not few at home) who measure the success of Mission work by the number of converts that have been baptized and are reported, but not to those who have any experience in the practical operations of a Mission field like China; those who know by their own experience how deceitful above all things and desperately wicked is the human heart, the various difficulties we have to contend, and the disappointments we often have to meet with. Though we do not cease to sow the good seed into the hearts of the hundreds and thousands that come to hear us, with the hope of seeing some fruits of our labor, like the patient husbandman, we too have to wait for these blessed results amidst fears and disappointments. Indeed, if our work should be judged by the *immediate* results from our preaching, those who would do so without taking many circumstances into consideration, which more or less stand in our way, would not only misjudge us, betray little knowledge of the peculiar nature of Mission work among the heathen, but would needs be filled with discouragement. Yet, reasoning from the analogy of nature by which we are surrounded, would it be right for any one to despair because we, too, are directed to hope and pray for these blessed results? By no means, for the LORD of the harvest neither slumbers nor sleeps.

As has been often the case before in other Mission fields, after years of waiting, to see the fruit of ones labor, so we, in our own field, are occasionally cheered by the like results.

It gives me pleasure to report to you the Baptism of two women (mothers of some of our schoolboys) and twelve men, most of whom have been candidates for more than eight months. Others are waiting to be received into the Church, but need further instruction. One of the above number has been a fortuneteller, whom I knew for years to sit behind his table, not far from my chapel, practising his arts. He used to visit my chapel, whenever it was opened for preaching, for a long time. Many a discussion I have had with him. I knew he was convinced of the error of his ways; he knew he was daily committing sin, wilfully, by his imposing upon the ignorant people that sought after his advice. For a long time he struggled to give up his career of life. The question, "What shall I eat, what shall I drink?" had not a little to do with it, and weighed a great deal with him in coming to a decision. But it seems he chose the good part, for one day he came telling me, he would no longer continue in the course hitherto pursued, that he had burnt up his books and

trumpety, and wished to be baptized, trusting to God, our Heavenly FATHER, for his daily support. And he has already acknowledged that he trusted not in vain, that he felt far happier now than before. He is engaged at present in selling baskets of wicker work, and, as far as I know from others, doing very well.

Some five months ago a Tauist priest made his appearance regularly at my chapel, with whom I had also many a conversation on the subject of true and false religions. He seemed to me evidently in earnest to become instructed in the Christian doctrines. Having been once before deceived in the case of another, I took special care to watch *his* course, and to make such inquiries about him as would show whether his statements were based upon truth. The results of my own inquiries, and those of some of our converts, proving satisfactory as to his intentions to become a candidate for Baptism, I told him that he might be received into the Church after having become duly prepared. Some of our members made a collection to enable him to change his habit, and I was really surprised to see him come to our weekly meeting, some weeks ago, minus the priests garb, which he had exchanged for the usual dress worn by the natives and a cue hanging from his head. He has proved his sincerity since in a marked manner by going hard to work at the jetties of this settlement, carrying tea boxes to and from the steamers, not an easy task for a man unaccustomed as he was to such work. He will be baptized in a few weeks.

Thus there are times of sorrow and times of rejoicing in the Mission field. Well did our SAVIOUR say : "A woman when she is in travail hath sorrow, because her hour is come, but as soon as she is delivered of the child, she remembereth no more the anguish for joy that a man is born into the world," adding the promise to his disciples : "Ye now therefore have sorrow, but I will see you again and your heart shall rejoice, and your joy no man taketh away."

In these words we may see plainly expressed the special character and operation, the gradual development of the work in which the Church is to engage herself, as well as the duty implied on the part of Christians at home.

Mission work among the heathen consists in gradually working out the regeneration of the world amidst thousandfold labors, disappointments and hindrances. Let the Church then remember, that whenever a soul is converted from dumb idols to serve the living and true God, when, as it is the case with an infant Church among the Gentiles, we see the first fruits of the same come forward, determined to join the band of faithful followers of the crucified SAVIOUR, the Church of CHRIST in her members and servants must then likewise, without hesitating, come to the rescue, and grant the needful assistance at the hour of need, which indicates the hour of a new birth. Unless this is done, the weak infant must perish

before it is born into the new world, and herself be in danger of losing her own life.

Hence it can not be otherwise expected, when, as it often happens and facts do prove, just at such times, sorrow is mingled with joy, because one misses that necessary support and interest to encourage and aid one at such hours ; to strengthen one's hand as Aaron and Hur did when Moses fought against Amalek. On the other hand, so much greater the joy when, by united efforts, we should see the bulwarks of Satan gradually crumbling in the dust, and newborn spiritual men, or even a whole flock once gone astray, adorned with the bridal robe of the love of CHRIST, return and follow the voice of the Shepherd and Bishop of their souls. Then there is joy not only in heaven over every sinner that repenteth, but also upon earth. Gladly one would forget the hours of sorrow and disappointments, on account of the joy that man is born into the world. New courage, new faith, will stir up the heart only to be interrupted by other moments of trial and sorrows of heart, more or less intended to prepare one for greater and additional joys—that joy which no man taketh away, the joy of a new life never to end.

I conclude by recommending our little flock to the prayers of Christians at home.

With kindest regards,

Most faithfully yours.

THE INTERIOR OF JAPAN A GLORIOUS FIELD FOR MISSIONARY LABOR.

REV. MR. WARREN, a C. M. S. Missionary at Osaka, has lately visited the lake Biwa district, with its numerous towns and villages, and also the cities of Nagoya and Nara in Central Japan, and he says that these interior provinces form a glorious field for Missionary labor. He hopes the day is nigh at hand when Missionaries will not only be permitted to travel through, but reside in, this large and inviting field. He says :

“From my experience of the quiet and orderly conduct of the people, and their uniform kindness, I am more than ever convinced that not only would there be no danger in opening the country to foreigners under suitable regulations, but that it is what the people desire. Shall we not pray God, who turneth the hearts of kings as rivers of water, so to move the rulers of Japan that they may open the country in such a way as that the Gospel of the grace of God may enter in, have free course, and be glorified ?”

The Rev. J. Piper, a Missionary of the same society, stationed at Yedo, has made a journey further north across the country to Ne-e-ga-ta, an important city on the West Coast. The following is his testimony :

“ We did not meet with a single act of unkindness all the way. And I am confirmed in the opinion which my experience in China produced—that proper behavior in these lands on the part of foreigners will be met, as a rule, by marked and admirable civility from the natives of all classes. The masses, I believe, are not naturally unfavorable to foreigners.

“ But whilst the kind treatment which we received from the people gratified us, the innumerable proofs of idolatry, and of their thick spiritual darkness, often made us very sad. ‘ On every high hill, and under every green tree,’ at every corner and turn in the roads, throughout the whole way, we found shrines, idols, and other symbols which demonstrate the utter helplessness of man, unaided by Divine revelation, to form anything but the most absurd and degrading conceptions of Him in whom ‘ they live and move and have their being.’ ”

THE DIFFICULTIES AND RESULTS OF MODERN MISSIONS.

A WRITER in *Harper's Magazine*, after showing that modern Protestant Missions are nearly all the growth of the last seventy-five or eighty years, asserts that in view of this fact the results already achieved are wonderful. They are still more wonderful when we consider the difficulties under which the work has been carried on, and the other obstacles which it has been necessary to overcome. Some of these difficulties and obstructions are thus forcibly and succinctly stated :

OBSTRUCTIONS AT THE OUTSET.

The Missionaries have entered countries with whose language, whose customs, whose national traits, they were unacquainted ; to whose climate they must become enured, to whose civilization they must learn in no small measure to conform. They have had to meet the open opposition of governments, the secret machinations of the priests, the stolid prejudices of the people. Some have died of exposure to perils of climate of which they were unaware, until it was too late to correct the error ; others have been driven from their places by the edict of the government under which they had voluntarily placed themselves ; still, others have been exposed to the violence of mobs. To give but a single example of one class it may be mentioned that Henry Martyn died at the age of thirty-one, a victim of overwork, and a debilitating climate. The list of martyred Missionaries, if space permitted us simply to print it, would amaze our readers.

THE LANGUAGE DIFFICULTY.

When these difficulties have been overcome, the work has but begun.

A language has to be learned, in many cases to be created. For in a large proportion, perhaps in a majority of instances, there is neither dictionary, grammar, nor even a printed or written literature, and the unintelligible jargon of a heathen dialect has to be framed into something like a systematic language, before the work of preaching the Gospel can really begin. Two significant facts indicate the extent of this difficulty. The Bible has been, chiefly by the labors of Missionaries, translated into over one hundred and fifty different tongues; and in England a society has been organized, The Christian Vernacular Educational Society, for the purpose of translating Christian literature into heathen languages. This preliminary work it has thus far been necessary to carry on in the face of other obstacles, interposed from the home of the Missionaries, yet more discouraging.

WHAT COMMERCE BROUGHT WITH IT.

Commerce has brought with it to heathen ports not the virtues but the vices of Christendom, and the preachers have had to contend against the drunkenness, the violence, the corruption, and the flagrant vice of seamen, whose lives have brought disrepute on Christianity, and hatred on those who were attempting to introduce it. Foreign consuls in many cases have had but little sympathy with Missionary labors, and too often have denied to the Missionary the protection which they would have been quick to extend to any other citizen. For years the English Missionaries in India were hampered and hindered by the undisguised hostility of the East India Company and the open opposition of the English officials.

DOUBT AND INDIFFERENCE AT HOME.

The results of Missionary enterprises have been so remote, the reactionary benefits to civilized communities, have been so intangible, the whole movement has been necessarily so dependant on faith in God and the future, that many wise and good but not far-seeing observers have doubted the wisdom of Missions; others have felt a certain objection to them as an intrusion and an assumption of race, national or religious superiority, likely to produce needless antagonism; others have realized the immediate difficulties and dangers far more clearly than the remote and seemingly contingent advantages, or have been impressed by the occasional errors in judgment, and oblivious of the courage and sagacity which have conquered or eluded obstacles to most of us unknown; while the great majority of even warm-hearted and sincere Christians have been comparatively indifferent to the evils of a portion of humanity with which they had no connection, whose condition was never brought home to them, and lethargic concerning a work about which they did not even know enough to question its wisdom.

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.

☞ All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK.

☞ Remittances in Bank Notes are not safe unless Sent in REGISTERED Letters.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from July 10 to August 10, 1876.

ALABAMA.			KENTUCKY.		
<i>Mobile</i> —St. John's Box.....	10 00	10 00	<i>Maysville</i> —Nativity S. S. for Mary Wood Scholarship, Rev. Mr. Boone's School, Wuchang, China	14 30	14 30
ALBANY.			LONG ISLAND.		
<i>Albany</i> —St. Paul's, a member, for Emily L. Hewson Scholarship Miss Fay's Sch'l, Shanghai, China.....	40 00		<i>Astoria</i> —Redeemer.....	5 00	
<i>Delht</i> —St. John's, Centennial offering.....	560 00		<i>Brooklyn</i> —"N".....	5 00	
<i>Schenectady</i> —Box 14842.....	1 50	601 50	Redeemer, Box 1026.....	5 51	
CENTRAL NEW YORK.			<i>Jamaica</i> —Grace, Box 1847.....	4 00	
<i>Auburn</i> —St. Peter's, of which Woman's Auxillary, \$25	113 05		<i>Little Neck</i> —Zion, of which S. S. for Joppa \$25.....	175 50	195 01
<i>Cazenovia</i> —St. Peter's, two friends, for Bridgman Scholarship, Bridgman Mem. School, China....	40 00	153 05	MARYLAND.		
CENTRAL PENNSYLVANIA.			<i>Baltimore Co., Towson</i> —town—Trinity.....	25 00	
<i>Carlisle</i> —St. John's.....	16 44	16 44	<i>Harford Co., Emmorton</i> —St. Mary's.....	19 45	
CONNECTICUT.			<i>Howard and Anne Arundel Cos., Hooversville</i> —Trinity, Boxes.....	21 73	
<i>Hartford</i> —Rents, \$14.50; Div. Bank Stock, \$25.50.....	40 00		<i>St. Mary's</i> —St. Andrew's.....	1 50	67 68
<i>Legacies</i> —Est. of Chester Adam's.....	250 00		MASSACHUSETTS.		
Half Int. A & W, Note.....	142 50		<i>Boston Highlands</i> —Box 13510 ..	6 00	
<i>Stratford</i> —Christ Ch., Woman's Miss'y Asso. for Miss Fay's work.....	19 00	201 50	* <i>Cambridge</i> —Branch of Woman's Auxillary.....	1 00	
DELAWARE.			<i>Greenfield</i> —St. James', additional.....	3 89	
<i>Faulkland</i> —St. James', Boxes... ..	5 20	5 20	<i>Haverhill</i> —Trinity.....	27 28	
EASTON.			<i>Lowell</i> —St. Anne's.....	22 13	
<i>Kent Co.</i> —Chesterton, St. Paul's. ..	7 50	7 50	<i>Quincy</i> —Christ Ch.....	11 15	71 71
ILLINOIS.			<i>Wellesley</i> —Wellesley College, Ladies Missionary Society.		
<i>Agonquin</i> —"L. T.".....	3 00		MICHIGAN.		
<i>Springfield</i> —St. Matthew's Mission, S. S. Box.....	3 00	6 00	<i>Marquette</i> —St. Paul's, "Busy Bee Society"	20 00	
INDIANA.			<i>Romeo</i> —Trinity, children boxes. ..	2 45	22 45
<i>Richmond</i> —St. Paul's.....	23 35	23 35	NEW JERSEY.		
IOWA.			<i>Burlington</i> —St. Mary's Hall, for St. Mary's Hall Scholarship, Bridgman Memorial School, China.....	50 00	
<i>Denison</i> —"W"	20 90		<i>Perth Amboy</i> —St. Peter's, Centennial offering.....	20 00	70 00
<i>Ottumwa</i> —St. Mary's.....	50	20 50			

*The \$79 acknowledged in the August No. is now designated for the Foreign Missionaries Fund.

NEW YORK.

<i>New York</i> —St. Mary's.....	10	00	
<i>Pelham</i> —Christ Ch. Ladies Mis- sionary Asso. of which for Willy Edgar Scholar- ship \$40; salaries Japan \$47.50.....	87	59	
<i>Poughkeepsie</i> —Holy Comforter..	12	00	
<i>Rye</i> —Christ Ch. Centennial offer- ing	7	00	
<i>Miscellaneous</i> —Miss Eleanor and Mis A. W. Babcock for Mexico.....	10	00	126 59

NIOBRARA.

<i>Yankton Agency</i> —Holy Fellow- ship, Centennial.....	5	73	5 73
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NORTHERN NEW JERSEY.

<i>Bergen Point</i> —Trinity, of which, Young Ladies Miss'ry Soc'y for Richard B. Duane Scholarship Girls' School, Shanghai, \$40; Box 6089 \$5.....	45	00	
<i>Hackensack</i> —Christ Ch., Box 4331.....	2	38	
<i>Jersey City</i> —St. John's Free Ch..	6	00	
<i>Madison</i> —Grace.....	96	00	89 38

NORTH CAROLINA.

<i>Asheville</i> —Trinity Chapel (col- ored).....	1	25	
<i>Lincolnton</i> —St. Luke's, Boxes...	1	15	
<i>Rowan Co.</i> —St. Andrew's.....	2	50	4 90

PENNSYLVANIA.

<i>Doylestown</i> —"B".....	25	00	
<i>Philadelphia</i> —Advent, of which for "Men's Bible Class," "Number Two," "Yida M. Fay" and "E. W. Syle" Scholarships in Miss Fay's School, China, \$160; Centennial offering from Men's Bible Class, \$3; Centen- nial offering from E. N. B. \$37.....	200	00	
Holy Trinity.....	5	00	
Frankfort, St. Mark's....	571	53	
(West)—St. Andrew's, Cen- tennial offering.....	28	06	
<i>Rockdale</i> —Calvary, Boxes	16	50	
<i>West Whiteland</i> —St. Paul's Cen- tennial offering.....	3	25	849 34

PITTSBURGH.

<i>Pittsburgh</i> —St. Peter's, of which S. S. \$8.52.....	24	52	24 52
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SOUTH CAROLINA.

<i>Charleston</i> —Grace, for Grace Scholarship, Bp Boone Memorial School, Wu- chang.....	40	00	
<i>Forkville</i> —Good Shepherd, of which M. Box, \$2.....	5	00	45 00

SOUTHERN OHIO.

<i>Springfield</i> —Miss Mary Cumming	5	00	
<i>Worthington</i> —St. John's, Boxes 4557 and 4558.....	4	64	
<i>Zanesville</i> —L. E. J. Boxes.....	2	73	12 37

VIRGINIA.

<i>Albemarle Co.</i> , Colham—Grace, of which A member \$2; Box 5589 \$2; Box 8080 \$2.45.....	6	15	
<i>Bedford Co.</i> , Hissland Parish....	22	00	
<i>Dinwiddie Co.</i> , Petersburg— Grace for C. J. Gibson Scholarship in Girl's School, Cape Palmas, Africa.....	10	00	
<i>Fairfax Co.</i> —Mrs. Blackford for Africa.....	2	00	
<i>Jefferson Co.</i> , Charlestown—Zion, of which for H. M. Park- er Memorial Scholar- ship, Hankow, \$8.75....	32	82	
<i>Loudon Co.</i> , Leesburgh—St. James' S. S. for Matthew Harrison Scholarship in Hankow, China.....	44	31	
<i>Lunenburg Co.</i> , Cumberland— St. John's.....	2	50	
<i>Norfolk Co.</i> , Norfolk—St. Luke's, Box 14860.....	1	15	
<i>Norfolk Co.</i> , Norfolk—Woman's Miss ry Asso. of Norfolk for Bp. R. C. Moore, Scholarship, Miss Bald- win's School, Joppa....	25	00	
<i>Ohio Co.</i> , Wheeling—Little Mary Mann and Sally Taylor Centennial thank-offer- ing.....	1	00	
<i>Smith Co.</i> , Marion—Box 7758....	7	00	
<i>Wythe Co.</i> —Wythe Parish, St. John's.....	3	50	157 73

WESTERN MICHIGAN.

<i>Elk Rapids</i> —St. Paul's.....	1	00	
<i>Kalamazoo</i> —St. Luke's M. Boxes	9	21	
<i>Saugatuck</i> —All Saints'.....	4	00	14 21

WESTERN NEW YORK.

<i>Belmont</i> —M. Box.....	2	00	2 00
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WESTERN TEXAS.

<i>San Antonio</i> —Phoebe Boone Chinese Society, for Mrs. Thomson's School, Shanghai, China.....	9	50	9 50
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MISCELLANEOUS.

U. S. Coupons Acct. Shanghai Divinly School \$12.55; Bohnen Fund, Interest \$279.07.....	291	02	
Dividend, 34 Shrs. of U. N. J. R. R. & C. Cos.....	85	00	376 62

LEGACY.

<i>Conn., Hartford</i> —Est. of Chester Adams.....	250	00	250 00
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CENTENNIAL.

Designated off'gs. \$393.96; Parti- tion \$261.63....	655	64	655 64
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Total amounts.....	\$4,109	72	
Amount previously acknowledged...	\$81,659	69	

Total receipts since Oct. 1, 1875...	\$85,769	41	
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FOREIGN STATIONS.

WESTERN AFRICA.

Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....	Cape Palmas.
Rev. Samuel W. Seton (Native).....	Hoffman Station.
Rev. R. H. Gibson (Liberian).....	Gravay.
Rev. Edward Davis.....	Caralla.
Rev. M. P. Valentine (Native).....	Caralla.
Rev. Wm. Allen Fair.....	Cape Palmas.
Mrs. Edward Davis.....	Caralla.
Miss Mary E. Savory.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Botts.....	
Mrs. S. J. Simpson (Liberian), Teacher.....	Cape Palmas.
Mrs. Ann Doomey (").....	Orphan Asylum, Cape Palmas.

Samuel Boyd (Native) Teacher.....	Fishtown.
Alonso Potter " ".....	Hoffman Station.
John Farr " ".....	Half-Gravay.
E. B. Wisner " ".....	Berebe.
Richard Killen " ".....	Rockbrookah.
O. E. Shannon " ".....	Kabla.
James Boyd " ".....	Gideyatabo.
John B. Morris " ".....	Berebe.
E. W. Appleton " ".....	Cavalla.

Sinoe District.

Josiah Neyle (Liberian), Catechist.....	Sinoe.
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Bassa District.

Rev. L. L. Montgomery (Liberian).....	Eassa.
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Monrovia District.

Rev. G. W. Gibson (Liberian).....	Monrovia.
Rev. A. F. Russell " ".....	Clay Ashland.
Rev. N. T. Doldron " ".....	Veytown.
Rev. J. W. Blackledge " ".....	Clay Ashland.
Rev. T. H. Eddy, M.D.....	Monrovia.
Edward Hunte (Liberian), Teacher.....	Quay's Town.
Mrs. Eddy.....	Monrovia.

CHINA.

Rev. Robert Nelson, D.D.....	Shanghai.
Rev. Elliot H. Thomson.....	
Rev. Samuel I. J. Schereschewsky, D.D.....	
Rev. Augustus C. Hoehling.....	Hankow.
Rev. S. R. J. Hoyt.....	Wuchang.

Rev. W. J. Boone.....	Wuchang.
Rev. Kong Chai Wong.....	Shanghai.
Rev. Yung Klung Yen, M.A.....	Hankow.
Rev. Hoong Neok Woo.....	Shanghai.
Rev. Kia Shung Ting.....	Wuchang.
A. C. Bunn, M.D., Missionary Physician.....	Shanghai.
Mr. Soong-Lieu Dzung.....	"
Mrs. Nelson.....	"
Mrs. Thompson.....	"
Miss Lydia M. Fay.....	"
Miss Mary C. Nelson.....	"
Miss Henrietta F. Harris.....	"
Mrs. S. I. J. Schereschewsky.....	"
Mrs. Hoehling.....	Hankow.
Mrs. Hoyt.....	Wuchang.
Mrs. Bunn.....	"

JAPAN.

Rt. Rev. C. M. Williams, D.D., Miss'y Bp.....	Yedo.
Rev. A. R. Morris.....	Osaka.
Rev. J. Hamilton Quinby.....	Yedo.
Rev. William B. Cooper.....	Yedo.
Rev. Clement T. Blanchet.....	Osaka.
Henry Laning, M.D., Missionary Physician.....	Osaka.
Miss Ellen G. Eddy.....	"

GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek).....	Athens
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PALESTINE.

Miss Mary B. Baldwin, with three teachers.....	Jcpa
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HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Missions:

Rt. Rev. J. THEODORE HOLLY, D.D.....	Port-au-Prince.
Rev. St. Denis Landry.....	Buteau.
Rev. Julien Alexandre.....	Jeremie.
Rev. Pierre E. Jones.....	Cayes.
Rev. Charles E. Benedict.....	Anse a Veau.
Rev. John Elisee Salomon.....	Gonaives.
Rev. Pierre Louis Benjamin.....	Torbeck.
Rev. Louis Duplessis Ledan.....	Port-au-Prince.
Rev. Alexander Battiste.....	"

Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL.D., *Chairman.*

REV. JOHN COTTON SMITH, D.D.	REV.	STEWART BROWN, Esq.
REV. H. DYER, D.D.	FRED'K S. WINSTON, Esq.	LEMUEL COFFIN, Esq.
REV. BENJ. I. HAIGHT, D.D., LL.D.	LEWIS CURTIS, Esq.	JAMES M. BROWN, Esq.,
REV. CHAS. H. HALL, D.D.		

REV. S. D. DENISON, D.D., *Secretary and General Agent*, 23 Bible House, New York.

JAMES M. BROWN, Esq., *Treasurer*, 23 Bible House, New York.

STATED MEETINGS—FIRST FRIDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	2 cts.
JOPPA.—Letters, each half ounce or fraction thereof,	5 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	5 cts.
Newspapers each,	2 cts.
Book Packets, each four ounces or fraction thereof,	2 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	5 cts.
Newspapers, each,	4 cts.
Book Packets, each four ounces or fraction thereof,	4 cts.
HAITI.—Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission Rooms.	
LIBERIA.—Via Southampton (three Weekly), Letters, each half ounce or fraction thereof,	15 cts.
Newspapers, each	4 cts.
By Sailing Vessels (occasionally),	10 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail), or in larger quantities, as required, packed in Cartons of ten each (by Express).

Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends Christmas offerings, and **An Easter Card** will go to each one who sends Easter offerings.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

SEPTEMBER, 1876.

*** All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No. 40 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

ST. STEPHEN'S CHURCH, SAVANNAH, GA.

REV. WM. H. MORRIS.

It gives me pleasure to forward this, my first report respecting St. Stephen's. The difficulties that almost invariably accompany a new congregation, in the way of harmonizing incongruous elements, accustoming them to the ways of the Church, and of collecting funds for the erection of a house of worship, have not been mine—this having been well begun by the late Bishop Elliott and his fellow-helpers, and continued by Bishop Beckwith and others. My work, therefore, has not been initiatory, but chiefly to build upon foundations laid by others, deep and broad, twenty years ago.

Our Services generally are well attended, and the people are profoundly ignorant of the arts of whispering the responses and sitting irreverently when they "come before His Presence with a song."

This congregation, by its reverence in worship, its quiet and unassumed dignity, and its exclusion of the "dead fly from the apothecary's ointment"—political clamor—protests against the too common excesses of many religionists.

But I am unable to dispossess myself of the belief that a Parish School entirely under Episcopal influence and control, is the "one thing needful" for the "increase of the body" among colored people. There are two large public and several private schools in this city for the education of our children, but *mental* development is the principal aim and object. It is true, numbers of the pupils attend religious services of some sort on Sunday ; but our Church's great educator, the Prayer Book, is unused and, probably, unthought of. If the children of my parish composed a day-school, and were caused every morning to "meet together to render thanks for the great benefits they have received at His Hands, to set forth His most worthy praise, to hear His most Holy Word, and to ask those things which are necessary as well for the body as the soul," there would be a healthful blending of spiritual and mental growth ; and, "rooted and grounded" in the Faith, they would finish their course in the Protestant Episcopal Church.

Within our parochial bounds the work has prospered, but schools such as those at St. Mary's, Baltimore, in Charleston, S. C., and in North Carolina, are, in my judgment, indispensable to the enlargement of our Church among the descendants of Africa all over the South.

ST. AUGUSTINE'S SCHOOL, NEW BERNE, N. C.

MISS S. G. SWETLAND.

THE session now drawing to its close has been marked by no new features, so far as school life is concerned. In proportion to the number of scholars in attendance, we have had a greater share of old pupils than in former years, and this circumstance has given an appearance of more decided progress than heretofore ; yet, I do not so consider it myself, though a somewhat higher level has been attained by having had a more advanced point for the beginning.

The school has been large ; the yearly roll numbers two hundred names ; during the winter months there were a hundred and fifty-five pupils on the list, giving an average daily attendance of one hundred and eighteen. Two teachers could not give the requisite attention to so many, did we attempt a variety of studies. I have classes in arithmetic, geography and grammar, in each of which the pupils advance satisfactorily. Could I have another assistant I would be glad to introduce different branches of study, but the thing is impossible without more aid. We have the regular Morning Service, conducted by the Rev. Mr. Price, and there is a readiness and heartiness in the responses seldom found in any body of adults ; on Fridays we have special Bible teaching and Catechism—this supplements the instruction of the Sunday-school. The moral tone of the children has decidedly improved within the past two years ; so

marked is the change that even indifferent observers cannot fail to notice it. There is every encouragement that ought possibly to be expected in a work of this character. Of course, wonders are not accomplished, except in books. Casual lookers-on may be disappointed in the seemingly small results *en masse*, but this is not the total amount ; the seed scattered abroad is springing up in the by-ways, and the fruit will not be garnered by our hands. Every now and then I am called upon by a former scholar who has made his home in some distant county, and my heart is gladdened by the account of a life struggling upward in the moral scale whilst diligently earning a humble and honest subsistence. I am aware that organized churches cannot be formed from such scattered elements, but the spirit is often there, and also the requisite knowledge to avail, if circumstance should ever bring the individuals in contact with the Church and its ordinances. How earnestly I *desire* the coming of the time when there shall be an educated Colored Ministry for this people, yet we cannot make haste in this matter, but in the mean time, may God bless the efforts that are being made toward the much to be desired end.

COLORED MISSION CHURCH AT SEWANEE, TENNESSEE.

THE cornerstone of St. Mark's Chapel for the use of the Colored People at Sewanee, was recently laid by the Rt. Rev. Alex. Gregg, D. D., Bishop of Texas, assisted by the Rt. Rev. W. M. Green, D. D., Bishop of Mississippi, and the Rev. Richard Hall of Maryland. The absence of the Bishop of Tennessee was greatly regretted. A large assemblage of Colored People was present, and the Services were very interesting and impressive. The Bishop of Texas made an admirable address.

This organization is an outgrowth of the Mission Church of St. Paul's-on-the-Mountain. Evening Services for the Colored People have been held for two or three years past in the University Chapel, and a large congregation has been gathered. This work is now under the charge of Mr. C. M. Beckwith, a Candidate for Orders under the supervision of the Rector of St. Paul's-on-the-Mountain. Much interest and friendly aid is bestowed by the community, and the residents of the mountain and visitors have liberally aided in the enterprise.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for July, 1876.

CONNECTICUT.			NEW YORK.		
Norwalk—St. Paul's Ch.....	60 00	60 00	Mott Haven—St. Mary's Ch.....	3 14	
			Irrington—St. Barnabas' Ch.....	100 00	
MASSACHUSETTS.			New York—Trinity Ch.....	16 58	
Lowell—St. Anne's Ch.....	21 68	21 68	Trinity Chapel.....	390 65	510 37

CENTRAL NEW YORK.			NORTH CAROLINA.		
<i>Paris</i> —St. Paul's Ch.....	75	75	<i>Asheville</i> —Colored Mission Chapel, of Trinity Parish....	1 25	1 25
LONG ISLAND.			SOUTH CAROLINA.		
<i>Jamaica</i> —C. K.....	5 00		<i>Charleston</i> —Grace Ch.....	13 50	13 50
<i>Fiatbush</i> —St. Paul's Ch.	6 25	11 23	MISSOURI.		
NEW JERSEY.			<i>St. Louis</i> —Christ Ch.....	20 00	20 00
<i>Perth Amboy</i> —St. Peter's Ch., Centennial offering.....	10 00	10 00	ILLINOIS.		
NORTHERN NEW JERSEY.			<i>Algonquin</i> —L. T.....	1 00	1 00
<i>Morristown</i> —St. Peter's Ch.	57 00		SOUTHERN OHIO.		
<i>Jersey City</i> —St. John's Free Ch.	10 00		<i>Muford</i> —St. Thomas' Ch.....	1 43	1 43
<i>Paterson</i> —Ch. of Holy Communion.....	3 00	70 00	WISCONSIN.		
PENNSYLVANIA.			<i>Evansville</i> —H. G.....	1 00	1 00
<i>Doublingtown</i> —St. James' Ch. .	10 01		NEBRASKA.		
<i>West Chester</i> —Through Woman's Auxillary of Diocese of Penn.	35 00		<i>Yankton Agency</i> —Ch. the Holy Fellowship.....	5 72	5 72
<i>Philadelphia</i> —Interest on forty-two shares United N. J. R. R. and Canal Cos....	105 00		MISCELLANEOUS.		
<i>Oxford Parish, Trinity</i>	500 00	650 01	Centennial offerings.....	283 30	
CENTRAL PENNSYLVANIA.			Amount contributed to work of Rev. Giles B. Cooke, at Petersburg, Va.....	510 00	798 30
<i>Carlisle</i> —St. John's Ch.....	9 46	9 46		\$2,901 63	
PITTSBURGH.			Amount previously acknowledged...	13,270 43	
<i>Washington</i> —Trinity Ch.....	10 91	10 91	Total.....	\$15,472 06	
MARYLAND.					
<i>Washington</i> —A friend.....	5 00	5 00			

THE Rev. Giles B. Cooke, of Petersburg, Va., gratefully acknowledges the receipt of the following contributions to his work :

MASSACHUSETTS.			VIRGINIA.		
<i>Boston</i> —Rev. P. Brooks, D.D.....	50 00		Rev. W. H. H. Powers.....	4 83	
Dr. Shattuck.....	30 00	80 00	Rev. F. E. Locke.....	7 14	
NEW YORK.			Sister Sophia, C. Pendleton, thro' Bishop Johns.....	2 00	
<i>Rome</i>	2 00		Col. Wm. P. Craighill.....	10 00	
<i>Port Byron</i> —Miss C. J. Thompson.....	1 00		A Daughter of the Church.....	10 00	
<i>New York</i> —Mrs. Farragut.....	20 00		A Country Rectory.....	10 00	
Through Rev. W. H. Newbold.....	1 00		Rev. R. J. McBride.....	5 00	
<i>New Jersey</i> —Mr. Watson.....	5 00	29 00	Trinity Ch., Staunton, thro' Rev. Mr. Hullivan.....	25 00	
PENNSYLVANIA.			Rev. C. J. Gibson, D.D.	10 00	
<i>Philadelphia</i> —Mr. John Bohlen.	25 00		Rev. Dr. Hains.....	37 50	
Messrs. Wm. and John Welsh.....	15 00		Rev. R. A. Gibson.....	10 00	
Mr. J. B. Whitney.....	20 00	60 00	Charlottesville, Christ Ch., thro' Rev. Dr. Hanckel.....	10 00	
MARYLAND.			Rev. Dr. Murdaugh.....	19 62	
<i>Baltimore</i> —St. Peter's Ch.....	22 00		Rev. J. V. Jones.....	5 00	
Rev. G. Perry.....	8 50		Grata, Albemarle.....	1 00	
Rev. G. H. Kinsolving.....	10 00		S. C. Pendleton.....	2 00	
Thro' Rev. Geo. Peterkin, two of Mr. Howard's Bible Class.....	16 00		Thro' Bp. Johns.....	10 00	
<i>Frederick City</i> —Rev. O. Ingle.....	34 51		Rev. A. W. Weddell.....	25 00	
<i>District of Columbia</i> —Mr. John Marbury.....	10 00	101 01	Whittle Parish, thro' Rev. W. H. H. Powers.....	7 35	
			Rev. D. C. J. Gibson.....	12 50	
			W. P. C.....	10 00	
			Through Mrs. Price, proceeds of Quilting Com.....	6 00	239 99
					\$510 00

SUPPLIES—Miss S. G. Swetlan desires to acknowledge the following donations received during the year. 1 Box of clothing from St. Anne's Ch. Brooklyn; 1 package of Prayer Books from J. Pott Esq.; 1 small package of S. S. Books, from E. P. Dutton & Co.; 1 package of Testaments from American Bible Society; 16 Prayer Books add'd; 1 small box of second-hand S. S. Books thro' Miss Emery; 1 package for self.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

SECRETARY OF THE WOMAN'S AUXILIARY,

21 Bible House, New York City.

LETTERS OF ACKNOWLEDGMENT FROM DOMESTIC MISSIONARIES.

No. 1.—FROM A MISSIONARY IN WISCONSIN.

December 30, 1875.

To the Secretary of the Woman's Auxiliary:

DEAR MADAM: OUR box has come, and we feel about as happy and rich and contented and grateful, as any family in this broad land. The Ladies' Society of ——— Church, ———, were the donors, and it was the richest box I have ever seen. If the "Woman's Auxiliary" is going to send out many such boxes, the Missionaries of the Domestic Board will be the envy of all the Parochial Clergy, and men will be applying for positions without stipends, provided they can get a box.

But what a help it is to a man, just as his head is going under water, when the clothes are all wearing out, and cold weather is at hand, and he has no money to buy anything but necessary food and fuel, to find himself lifted up on a great big box that is filled with everything that he wants. How strong he feels, how secure in his confidence that the Church will not let him sink. Your Society must be productive of great faith in the Church and of her care for all her children. May God's blessing ever rest upon it and upon all its members. Very gratefully yours,

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No. 2.—FROM THE SAME MISSIONARY.

December 30, 1875.

To the Parochial Secretary:

DEAR MADAM: The Christmas box from the ladies of ——— Church, ———, arrived here a week ago, in good season and in good condition. The money you sent was more than enough to pay the charges. We had all been on the watch for its coming for several days, but the children were the first to discover it, and such shouting and jumping and clapping of hands as greeted its arrival, rather astonished the drayman who was not used to such scenes.

We took the box into the parlor and opened it. We were, of course, somewhat prepared for its contents, by your list of articles ; but the seeing and handling and actually *having* the things created an almost overpowering sensation. There were so many things, and such nice things, and so suitable and appropriate. I wish that you could have heard the exclamations as each article was taken out and examined "That is mine." "Oh, how nice !" "Isn't it *splendid* !"

At last the box was emptied, and six large piles filled the parlor, and made it look more like a dry goods store than anything else. We could not, of course, take in all the value of this present at once. Slowly, each day as we re-handled and packed away the things, some in drawers for present use and others in trunks for next summer, we realized the great amount of material and work that you had given us. There was more in that box than we could have purchased in two years, and Mrs. ——— often wonders where she could possibly have found the time to have made all those articles. The fact is it would have been simply impossible, and what we should have done I do not know, nor is it now necessary for me to know. Our Heavenly FATHER, through you, has made clear the way, and I can go on with my work feeling that my family are not being deprived of necessary comforts. I feel stronger than ever, for I have this assurance, that I am not alone, but that my Mother the Church has come to me, saying, "Do not be discouraged. Go on with your work. I am watching you, and you shall not suffer."

I wish you could realize all the strength and encouragement and increase of faith that box has brought to me. The blessing of the receiving the gift has been so great, the blessing of the giving, which is always greater, must be something very rich indeed, and I trust that every one who was concerned in it may realize the blessing as fully as I have.

The garments were just what we needed, and there is not one but what we can wear. The fits were perfect, even to the shoes. My wife rejoices in her furs. She has always wanted a set, but never thought that she could have them. That flannel wrapper is just what she needed, and is the most comfortable thing she has worn for years. All the underwear fitted exactly and was put into use at once. On Christmas Day the children dressed up entire in their new clothes from hat to shoes, and I wish you could have seen how pretty and happy they looked. My suit is a good fit and very nice indeed. The overcoat that Mr. ——— sent is just the thing for this climate. I tried its power of keeping out the cold on last Sunday, when I drove fourteen miles in a drifting snow-storm. It kept me perfectly comfortable, and is good for even worse days and longer drives than that. But of all the things I think my wife was the most delighted with the baby's wardrobe. One little dress was all that she had, and no cloak. All those beautiful dresses so nicely made, and in such good taste, and that elegant cloak, so warm and beautiful, with

the extra gift attached to it, and the many other little things, just filled the mother's heart.

The household articles were what we needed very much. Our napkins and towels were just on the point of becoming lint, and the bed furniture was becoming a matter of immediate necessity. The children's toys were well appreciated. The baby was astonished at her ball. In fact we all were, for so large a one was never seen by any of us. The maker of it ought to have seen the big eyes that were made at it. I think that he would have laughed heartily.

But I am making a very long letter, and if you think it too long you must remember that the box was very large. I only wish that in some way I could make our thanks as big as the box. Please assure the ladies of the Society that we fully appreciate their kindness and shall always hold them in grateful remembrance. Very truly yours,

NO. 3.—FROM A MISSIONARY IN MICHIGAN.

December 28, 1875.

To the Secretary of the Woman's Auxiliary:

DEAR DAUGHTER: My time has been so much occupied with parochial duties, and with the pressure of some bodily infirmities incident to my time of life, that I have been obliged to delay, until now, the pleasant duty of notifying you of the result of your good offices, in my behalf, with "the Branch Societies" of your beneficent institution.

On the 14th inst., just two weeks ago, a box came to me, by express, from ———, preceded a few days by a letter from "—— ———," "in behalf," (as she writes) "of ——— Church, the congregation I represent." Her letter inclosed "\$3 to pay expressage."

The box contained a variety of useful and costly garments for myself and wife, comprising all I sent for, and some more. Among them was a complete clerical suit, with boots and shoes, and a fine linen surplice, a full supply of under-clothing and stockings of the warmest kind, a black cashmere dress, and a heavy winter shawl for my wife, together with boots and shoes, and a bountiful outfit of under-wear for her. I cannot here enumerate all the contents of the box, but they were such as to show that toil and cost had been lavished upon it with no stinted hand. Two rare books, "The Evening of Life" and "Quiet Hours," were contributed to the box, by "the Misses ———," whose thoughtful kindness is giving both of us, daily, deep gratification.

And now, dear Miss Emery, how shall I adequately express my gratitude to you and to the "Woman's Auxiliary to the Board of Missions," for your continued, untiring, care and kindness to an old and nearly worn out "Priest in the Church of God"? certainly it has not been prompted by any regard to his deserts, or to the results of his work in the Lord's

vineyard. For his whole ministerial life has been one continued series of failures, and struggles against difficulties insurmountable (to him at least), in hard and sterile fields, that no one else would cultivate, and where "the milk of the flock," poor and scanty as it was, hardly sufficed for his subsistence.

But, as he draws nigh to his last account, without "rejoicing," and not "bringing his sheaves with him," he finds himself taken up and carried on his weary way, by the gentle arms of those who were *foremost* in supplying the wants of his Divine MASTER "in the days of His flesh," viz., "certain women—which ministered unto Him of their substance." "The *woman*, being deceived, was in the transgression" before the man; and ever since, she has been *before* him, in every act of self-denying beneficence that may tend to repair the evils of that first transgression. In no other way can I account for the undeserved benefits heaped upon me by the generous ladies of the Church, for several years past, by means of which I have been saved from great distress. May the God of mercies requite them for their abundant kindness to His meanest servant, is the constant prayer of your deeply obliged friend.

No. 4.—FROM THE SAME MISSIONARY.

December 28, 1875.

To the Parochial Secretary:

DEAR DAUGHTER: Your box of "soft clothing," fit for them that "are in kings' houses," came to the hands of your unworthy beneficiary, just in the nick of time to accomplish your design to have the box here "before the bitter winter comes upon us," on the 14th instant, the first real wintry day we had here.

My dear old wife was then at ———, about one hundred miles from here, at the mineral spring there, seeking the cure or relief of a rheumatic affection that has troubled her several months. I wanted her to share my surprise and gratification on opening the box, and so delayed it for that purpose. She came home at 9 P.M., on the 17th, much relieved from her malady, and very tired, but not too much so to assist, at her own request, in unpacking your sumptuous gifts, before we slept.

The garments are such as we stood in need of, and most of them are remarkably well-fitting. With a few inexpensive alterations in some of them, they will be just the things to make us comfortable this winter, and decorous in our appearance amongst our little flock. I only fear they will wonder how we can afford to be so fashionable. I wore my new coat to a funeral to-day, some distance out of town, and found myself more easy and unembarrassed in it than I often am in a new garment. Pray God your gifts may not make me vain of my personal appearance—which would be a most ludicrous fault in a 77 year-old Minister.

Since the night we opened your package, I have been too much occupied with official duties, till now, to acknowledge the receipt of your most generous benefactions, as well as of the \$3 to pay expressage, which was only a trifle over that sum.

For the very considerable outlay of money, and the persevering toil, which this bountiful and timely gift must have required, be pleased, dear daughter, to accept, for yourself and the congregation of — Church, the humble and hearty thanks of your aged servant and of his not much less aged wife, whose hearts you have made to dance for joy, at the thought of such warm care and concern for their welfare, felt and acted by those whom they never saw nor expect to see in this world, but who evidently have a lively fellow-feeling for the wants of the remotest member of the Body of CHRIST, to which they themselves are united. Your assurance of the pleasure this work has given yourself individually as well as all your co-workers, very much relieves the painful sense of obligation I should otherwise feel in thinking the work was done with agonizing pain and self-denial on the part of the workers and contributors. To be the cause of pleasure, innocent pleasure to others, while receiving pleasure from them, is about the acme of human felicity, and almost makes me think *myself* within the terms of the benediction, "It is more blessed to give than to receive."

To the Misses ———, also, I beg you to convey my thanks, for the considerate kindness which prompted them to put into the box two such rare volumes as "The Evening of Life," and "Quiet Hours," and so appropriate to our advanced years. These books, together with the "stray magazines" which your own kind hand added, will be of great interest to us in the long winter evenings that we shall pass alone, if indeed there be many more such precious seasons in store for us.

In fine, you and your co-workers, my dear daughter, have removed the principal impediment to our enjoyment of life this winter, whether alone or in company. And may the God of all comfort reward you for your kindness with a merry Christmas and a happy New Year, and with many joyful returns of them in this life, and with everlasting joy and felicity in the life to come.

I remain your obliged friend and servant,

NO. 5.—LETTER FROM A MISSIONARY IN MINNESOTA.

To the Secretary of the Woman's Auxiliary :

March 13, 1876.

MY DEAR MISS EMERY : Our box was received last Saturday the 11th. And such a box ! It far exceeded all of our expectations. We thanked God from the depths of our hearts for giving us such kind and generous friends, while we also feared lest we were appropriating to ourselves

what belonged to others and more needy. We involuntarily stopped to consider whether we knew of any poor Missionary with whom to divide.

The articles we received are too numerous to mention. Besides clothing for myself and children, my wife and sister were made happy by many and generous gifts. The expressage on the box was \$11.25 (prepaid), so you may imagine its size.

Mrs. ——— corresponded with us to find out our particular wants. She must be a noble and generous woman. God bless her and her co-workers; they have provided us with necessary articles for some time to come.

We are very grateful to you for your kindly interest, and pray that God may enlarge the borders of your Society, establish it on a sure basis, and make it an integral part of Church work, that it may continue throughout the future to gladden the heart and home of the struggling Missionary.

I shall write to-day to Mrs. ———, thanking her and her ladies.

I am, very gratefully and sincerely, yours in the Church,

—————.

NO. 6.—LETTER FROM A MISSIONARY IN TENNESSEE.

December 18, 1875.

To the Secretary of the Woman's Auxiliary:

MY DEAR MISS EMERY: I beg to inform you that on the 16th of December I received a "Missionary Box" from the "Ladies' Sewing Society" of ——— Church, ———, containing the articles named in the enclosed list, and valued on the bill of lading at \$80.

As I had not been informed, from any source, that a "Box" was being prepared for me, its arrival took me very much by surprise. The surprise, however, was of a most agreeable nature, especially on account of the business depression, and the almost total absence of money in this part of the country, the effects of which the Clergyman is sure to feel as quickly and as keenly as any one. I was somewhat humiliated, upon turning to the Church Almanac, to find that the ladies who sent me this "Box" are members of a parish *no larger than my own*. I think it would be a good thing if some process of inoculation could be discovered by which the spiritual virtues could be transmitted as easily as physical diseases—then we might hope soon to have all our parishes imbued with a more fervent zeal.

The material and workmanship of all the articles sent me are very good. Every thing is very acceptable, and will add very greatly to the comfort of my family during the present winter.

I have sent my grateful acknowledgments to the ladies of ——— Church,

Praying for God's blessing on the "Woman's Auxiliary" and its various Branches,

I remain very respectfully, your servant in CHRIST,

—————.

MEXICAN MISSION LEAGUE.

SPANISH AMERICA AND THE CHURCH IN MEXICO.

THE once victorious flag of old Spain waved triumphantly throughout California, Mexico, Central America, the western and parts of the northern and eastern portions of South America, from the Sixteenth to the Nineteenth Centuries.

Under the protection of that Spanish flag, and enriched by the vast mineral and agricultural wealth of those countries, the State Church of Spain fortified herself at will throughout the whole of Spanish America.

A vast army of friars, nuns, Jesuits, and other satellites of Rome, occupied that beautiful portion of the earth. Immense cathedrals, countless churches and convents and Jesuit colleges, were built among its people. The inquisition had its buildings in Mexico and Peru.

But mighty *changes* are taking place during this Nineteenth Century in Spanish America. The Spanish flag is now seldom seen there. Spain's former colonies in the New World, with the exception of her islands in the Gulf of Mexico, have become republics. Some of those republics have separated the Roman Church from the State in their domains, abolished the orders of friars and nuns, banished the Jesuits, and passed laws in favor of full liberty of worship. The Mexican government has disbanded the order of the Sisters of Charity in its territory, converted its former inquisition building at its capital into a national medical college, and taken possession of about three hundred former Roman Catholic convent buildings and churches.

Some of the more intelligent men in those republics are learning to distinguish between the blessed influences of pure Christianity and the results of Ultramontane Romanism, and are cherishing the earnest wish that a branch of the Church that shall maintain the truths of the Christian faith in all their primitive purity, may soon be firmly and widely established in their native lands. They feel that the evils of Romanism should be opposed by the truths of Christianity. They long to have the Holy Scriptures circulated broadcast among their fellow countrymen.

The President of the Republic of Venezuela, Guzman Blanco, has recently succeeded in having the Congress of that Republic decree that the Church in that nation shall be independent of the Roman Pontiff.

A Clergyman of the Church of England, the Rev. J. Roe, who has had charge of an English church in the City of Santiago de Chile for some years, during a recent visit to the city of Caracas, the capital of Venezuela, received a message from the President of that Republic inviting him to call and see him. On doing so, the President told Mr. Roe that he longed to have something like what was done in the Church in England in the Sixteenth Century done in the Church in Venezuela, and promised him that if he would aid him to initiate such a work, he would place one of the finest churches in the capital of that nation at his disposal. One of the Bishops in Venezuela is said to sympathize with the views of the President.

The Rev. Mr. Roe offered to use his influence to have ten thousand copies of the Spanish translation of the New Testament sent to Venezuela.

The President requested that they might be sent to the care of one of the ministers of his cabinet, and promised that they should be widely circulated throughout the Venezuelan Republic. Mr. Roe reports that some arbitrary laws that have recently been passed by the Congress of Venezuela were specially aimed against an Ultramontane Archbishop in that Republic, with the view of obliging him to leave that land, but that it might be expected that they would be modified or repealed as soon as the object for which they had been passed had been gained.

The Rev. Mr. Roe, convinced that the Mexican branch of the Church was the only Church ready and equipped to enter Venezuela, and to effectively undertake Christian work in that nation, very earnestly urges the great importance of having the Church in Mexico extend its work into Venezuela.

To assist the Mexican branch of the Church to establish and extend its Christian work, Don Benito Juarez, while President of Mexico, placed at its disposal a magnificent stone church in the City of Mexico, for a mere trifle, which, however, secured it for that object with a legal title.

Some time since a governor of the State of Oaxaca, in Mexico, lent a Presbyterian of the Mexican branch of the Church the former great Jesuit church in the capital of that State for him to celebrate Divine Service in.

At a time when these great changes are taking place in Spanish America, and when magnificent church buildings can be obtained and opened there, for a pure Christian worship, the public reading of the Holy Scriptures, and the preaching of the precious Gospel, a most important effort is being made to permanently establish in the neighboring Republic of Mexico, a branch of the Christian Church that is now bravely working for CHRIST in that land, and that maintains the Faith in its primitive purity, and the Ministry in its integrity.

It is hoped that that Church in Mexico may serve as a centre of Christian work, where laborers for the harvest throughout Spanish America may be carefully trained, and where an effective Christian literature, to assist them in their work, may be prepared.

Sixty congregations have already been gathered in connection with that branch of the Church in Mexico; a faithful, able and eloquent band of native Missionaries has been raised up in their midst; ten church schools have been established, where a very large number of children have already been carefully taught the Bible, and have received a good secular education; a theological seminary is preparing young men for the Ministry; Divine Services have been statedly celebrated, and the precious Gospel preached in two beautiful former Roman Catholic churches in the City of Mexico; an orphanage has been started in a grand old convent building; a periodical called *The Truth* has been regularly published, from a fine printing press obtained for the use of the Church in Mexico, and many other publications have been prepared, that have influenced multitudes; tens of thousands of copies of the Spanish translation of the Holy Scriptures have been circulated with most blessed results; and much other Christian work has been faithfully and bravely done.

The Romanists have become greatly alarmed at the success, faith, courage and earnestness of this Mexican branch of the Church, and dread its growing influence, and have turned upon it with deadly cruelty, seeking to crush and destroy its Christian work. They make remorseless efforts to impoverish those who may take an active part in that work, and to destroy their social standing and influence as far as possible. They have burnt the homes of some members of that Church. During the last

few years, several of its members have died the martyr's death, murdered by Romanists.

In spite of the fearful persecution that has burst upon it, this little faithful Church in Mexico, bravely, forgivingly, earnestly presses on in its Christian work. That persecution has, however, frightened away from that Mexican branch of the Church many from the more wealthy classes that might otherwise have attended its churches. The members of its congregations as yet are mainly from the laboring class, that in Mexico have but very limited means.

To firmly establish that Church in Mexico, to properly care for its Christian work, and to avail ourselves of the grand opportunities presented to us to extend that work, we urgently need the generous aid of our fellow Churchmen in this Bible land.

That little zealous Church in Mexico, that is so faithfully preaching CHRIST and Him crucified, in that Republic, needs—like a little army in a hostile field—hearty support and sympathy from some friendly base of supplies.

Offers of very large pecuniary assistance have been made to aid the work of the Mexican branch of the Church, provided it would abandon the brave resolve of those in authority in its communion to try and maintain the Christian Ministry in all its integrity, and provided, further, that it would break up its regular Church organization, and merge itself into a foreign denomination that has not the historic Episcopate of the Church. In days when the work of the Mexican branch of the Church seemed peculiarly endangered for lack of sufficient means to properly support it, that offer of large funds, because of the conditions that were coupled with it, was at once firmly declined. Nobly and bravely has that little loyal and true Church in Mexico pressed on in its Christian work, practising such extreme economy that not one in its Ministry has, for some time past, received a salary of over forty or fifty dollars per month.

Faithfully and lovingly has that little Church looked to JESUS for guidance, and earnest prayer has been offered that Christians in more prosperous circumstances than those that surround its own members, might generously aid them to care for the work of the Church in Mexico. That Church is the work of our SAVIOUR, who has said, "I will build My Church." That little persecuted Church in Mexico, recognizing in the Protestant Episcopal Church an elder sister, turned to her for the sympathy and assistance that she can give, and which the Protestant Episcopal Church, in her infancy, herself received from the Church of England.

The Bishops of the Protestant Episcopal Church have wisely and nobly responded to the petition forwarded to them by the Mexican branch of the Church, and have named a "Mexican Commission" of seven Bishops in its behalf. At the request of that Mexican Commission, one of their number—Bishop Lee, of Delaware—visited Mexico. The Mexican branch of the Church welcomed that Christian Bishop with gratitude, and invited him with confidence and affection to carefully examine its Christian work. Having become deeply impressed with the reality, importance, success and promise of that work, Bishop Lee, on his return to the United States, has most earnestly recommended that generous contributions be made in its behalf.

The Mexican branch of the Church has cordially and in thorough good faith entered into a covenant with the Protestant Episcopal Church. In that covenant that Mexican branch of the Church has been promised, that "during its early growth and development it shall continue to enjoy the nursing care of the Protestant Episcopal Church in the United States."

The Mexican Commission has put forth the following address :

To the Clergy and Laity of the Protestant Episcopal Church :

The relations of our Church and "The Mexican Branch of the Catholic Church of our LORD JESUS CHRIST, militant upon earth," having reached a point to justify the confidence and support of this Church; and the Rev. H. Chauncey Riley, D.D.—one of the Bishops designated—being now in this country, and engaged in presenting the cause and the needs of the new sister Church, the Commission commends to your earnest attention and generous aid the great work now going on in Mexico; and, in view of the remarkable opportunity now opened to our Church, would urge a liberal response to the appeals of Dr. Riley.

J. B. KERFOOT, Bishop of Pittsburgh,
Secretary pro tem. of the Mexican Commission.

PHILADELPHIA, April 26, 1876.

Members of the Mexican Commission have encouraged the formation of a Mexican Mission League, to aid in obtaining contributions for the work of the Church in Mexico, in the following words :

BALTIMORE, February 1, 1876.

The undersigned, members of "The Mexican Commission," appointed by the Bishops of the Protestant Episcopal Church, cordially approve the formation, by the women of the Church, of a Mexican League, for the purpose of obtaining the means required for carrying forward the work of "The Mexican Branch of the Catholic Church of our LORD JESUS CHRIST militant upon earth," and otherwise aiding the same.

W. R. WHITTINGHAM, Bishop of Maryland,
Chairman of the Mexican Commission.

ALFRED LEE, Bishop of Delaware.

G. T. BEDELL, Bishop of Ohio.

WM. BACON STEVENS, Bishop of Pennsylvania.

A. CLEVELAND COXE, Bishop of Western New York.

JOHN B. KERFOOT, Bishop of Pittsburgh.

Contributions in behalf that work can be forwarded to the Treasurer of the Foreign Committee of the Protestant Episcopal Church, James M. Brown, Esq., 23 Bible House, New York, or to the Treasurer of the Mexican Mission League. The officers of that League are :

President.....MRS. FORDYCE BARKER, 85 Madison Avenue.

Vice-President.....MISS A. E. TWEDDLE, 107 East Thirty-sixth Street.

Corresponding Secretary.....MISS C. A. HAMILTON, 17 West Twentieth Street.

Recording Secretary.....MRS. HEMAN DYER, 32 St. Mark's Place.

Treasurer.....MISS STEWART BROWN, 21 West Thirty-fourth Street,
Care of Brown Brothers & Co., 59 Wall Street, N. Y.

In forwarding any contributions for this object, please be careful to enclose the words, "*For Mexico.*"

Will Rectors of churches kindly lend this Christian work in Mexico a helping hand, by making collections for it? Will our wealthy fellow-Christians do something generous to aid it? Will those who can only contribute little towards it, gladly forward their little gifts, remembering that where many give a little, the aggregate of their little gifts will amount to much? Will the active friends of the work of the Church in Mexico endeavor to form Committees, that may make systematic efforts to raise funds in its behalf?

Let this be done soon, and the assistance now given, with strict economy, to the earnest Missionaries and Christian workers of the Church in Mexico, or to aid their Bible work, Theological Seminary, schools, publications and other Christian work, need not be reduced.

Let this be done generously, and their Christian work may, with the Divine blessing, be extended to other parts of Spanish America.

Will you, fellow-Christian, who have just read these lines, look up from them to JESUS, and ask Him what He would have you give and do in behalf of His Church in that southern portion of this continent, the neighboring Republic of Mexico.